The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.]

"The Church of the Living God, the Pillar and Ground of the Truth."

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JOHN HECKER, PROPRIETOR.

NEW YORK, SATURDAY, SEPTEMBER 3, 1853.

{AT No. 111 BROADWAY,
{IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.........................at 9 A. M. and 3 P. M.
St. Luke's Church...........................7 " 5 "
Church of the Nativity.....................9 A. M.
Church of the Annunciation...............8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion...........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8 A. M.
Church of the Transfiguration..........¼ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn...............8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...........8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. }
24. } Ember Days.
25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, Apostles.
30. Twenty-third Sunday after Trinity.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, General Theological Seminary.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 59 West 36th st., between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 139 W. 36th street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John-st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, D.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., 42d street, three doors east of Eighth avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 57 West Seventeenth street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, Cumberland street, near De Kalb avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., }
Schroeder, Rev. John F. Jun., } 73 Henry street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 137 Hicks street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding the first Saturday in each month.*

GLEANINGS FROM FOREIGN EXCHANGES.

Controversy against Rome.—The Royal Court of Appeal has reversed the sentence of imprisonment pronounced some time ago by an inferior court against Pastor Heinrich of Langerfeld, in Westphalia, on account of his sermon on "The Light of Scripture on the Principal Doctrinal Errors of the Church of Rome." Among the reasons of the reversal, the judgment states that a pastor of the Protestant Lutheran Church is bound by his ordination vows to instruct his people in the points of difference between his own Church and that of Rome; and as the sermon was on a day which the State had set apart to the commemoration of the Reformation, it was his duty to advert to these points; and that in the language which he used he had not gone beyond that employed in the authorized confessions and standards of his Church, particularly the articles of Schmalkald, drawn up by Luther and the leading reformers in 1537, which still constitute one of the acknowledged standards of that Church."

The Late Earthquake in Persia.—The *Caucase* publishes a letter, dated the 14th of May, from E. Fagergren, a Swedish physician in the service of Persia, which gives the following further details of the earthquake at Schiras, on the 21st of April:—"You already know that the town of Schiras no longer exists, having been completely destroyed by an earthquake. Up to this time the shocks have not completely finished, and God knows when we shall be relieved from our anxieties. It is impossible for me to describe the horror of the first shock, which lasted for five minutes. All the inhabitants were asleep, from which they were awakened by a noise louder than that of thunder, and by a mass of stones falling into their rooms. This at least is what occurred to me. My first idea was to fly; and I was fortunate enough to reach the centre of the large court, with those who resided in the house, when it fell to the ground. The immensity of this disaster was only visible when daylight appeared. On every side the eye could see nothing but a heap of ruins, streets blocked up with stones, and dead bodies being carried on litters without the walls of the town. It made the heart bleed to see the limbs of persons showing themselves from beneath piles of rubbish, and men, women, and children endeavoring to withdraw the mutilated bodies of their friends and relations from beneath the ruins, which, in their despair, they were tearing away with their teeth, their hands, and their nails. Out of several thousand victims, the lives of only a very small number were saved. These scenes were repeated for five days, during which it is calculated that 12,000 persons perished. On the fourth day large bands of brigands made their appearance, and plundered the unfortunate inhabitants, who were without defense and without asylum, of what little they had been able to save from the ruins. For three days the town was delivered up to the pillage of these brigands, whose numbers were increased by a report that Begler Bey, the Pacha of Schiras, was among the dead. Shocks are still felt three or four times a day, and are so violent that the houses which have resisted former shocks are falling to the ground one after the other. My life and that of my wife have been saved, but all that I had made since my arrival in this country is lost. I purchased a house three months ago, which is now nothing but a heap of ruins."

The "Times" on the Limits of Toleration.—The proposal of Lord John Russell to exempt Popish charities from the operation of the Charitable Trusts Bill, has opened the eyes even of the *Times* to the fact that there are limits beyond which the cant of toleration ought not to be carried.

"We are," says our contemporary, "getting, we feel, too much into the habit of making the Roman Catholic religion an exception to all rule, and humoring its boundless pretensions somewhat more than is consistent with the dignity of the State or the safety of the body politic. Any concession in this direction to the monopolizing and overbearing spirit of priestly arrogance is merely filling the sieve or watering the sand, that drinks, but still is dry. It is urged, however, that we must exempt Roman Catholic charities from salutary inspection and necessary control, because their titles are of such a nature as would not bear investigation under the laws for the prohibition of superstitious uses. Such an excuse is most disgraceful both to the state of our law and our public morality. If it be right to allow Roman Catholics to bequeath money for the purchase of masses or other uses which we deem superstitious, why do we retain on our statute-book for a single hour a law which makes such bequests null and void? If, on the other hand, such a law is right, why do we shrink from an obvious improvement, because its tendency is to put that law in execution? Either Roman Catholics have not received the measure of relief which is their due, or they have no title to exemption from improvements as applicable in principle to them as to any other religious body."

For The Churchman.

NOON.

BY GEORGE A. CROOKE, A. M.

The sun, with fiery face, ascending high,
Shoots his mad beams from the meridian sky,
On some poor wight he blows his burning breath,
Discomort-frought, and sometimes frought with death,
Or Bacchant-like, in his immensity,
With quenchless thirst, he drains deep rivers dry.
The clouds withdraw their curtains from his face,
And fearful, hide through fields of boundless space.
Some vapors, on audacious wing, up soar,
Just meet his angry gaze, and are no more.
The timid winds to parts unknown retire,
T' escape the flamings of his fatal fire,
While to assuage his wrath, like courtiers true,
The very leaves on trees seem thirsty, too.
The pasturing herds to some cool shade may run,
And shelter'd, thus his fiercer influence shun;
Poor city horses can't escape it thus,
While dragging the unwieldy omnibus,
Their reeking streams but fast and faster flow,
As with huge loads, through rattling streets, they go,
Their foaming nostrils, all-distended wide,
In vain suggest release, by man denied,
Their quivering flanks hot-steaming sweats enwreath,
And will, alas! until relieved by death.
The righteous man of his dumb beast takes care,
But where's the righteous found? O tell me where!
The swinging school-bell tolls its noon-tide sound,
And soon no stripling in the school-room 's found;
With new-gain'd strength they from their benches rise,
And greet their short-lived freedom with glad cries,
Ambitious try some new gymnastic feat,
Regardless of the midday's sultry heat,
Or to the cooling lakelet swift repair,
And lave their sorrows and their bodies there.
The careless Greekling, with the curly head,
Who o'er "Achilles' *wrath*" has tears oft shed,
See, like a courser, o'er the play-ground fly,
Forgetting learning in his liberty.
Yon brawny, tall and sturdy boy, mark well,
Though foremost in these sports, can scarcely spell,
Less loving of his learning than his play,
He fritters life's most precious hours away.
In contrast great, that small boy 'neath the shade,
With book in hand, has nobler feats display'd;
He knows full well youth's moments swiftly fly,
That fame's bright crown doth not mid pleasures lie—
He 'll win a name, or in th' attempt will die.
The honest hind who cultivates the soil,
His mid-day meal to take, remits his toil,
Taught by his own, he other's woes can feel,
Yet acts the monarch while he eats his meal;
Too oft forgetful of the harm, he hies
To some cold stream—drinks copiously—and dies.
My lowly brother! toilsome though thy lot,
Yet hope—thy cares are not by Him forgot,
Who can the proud and humble blight and bless,
But shun, in everything, O! shun excess;
Let moderation mark thy life's short span,
And acting thus, be Nature's nobleman.

THE STATEMENT AND VINDICATION OF THE DIOCESE OF NEW JERSEY, IN THE CASE OF BISHOP DOANE.

There are occasions in the course of collective bodies as in the lives of individuals, when silence and submission become proofs of indifference to rights, and insensibility to character. For a period of fifteen months the peace of the Diocese of New Jersey has been broken; the reputation of her chief pastor assailed; two stated and three special Conventions absorbed in a painful and laborious duty of examination and defense; and the seeds of contest and bitterness sown among her children.

The highest tribunal of the Church was at last convened to hear the charges against her Bishop. That tribunal dismissed them. But scarcely had the hope of repose dawned upon an agitated Diocese, when the identical accusation is renewed—the same spirit revived—and Diocese and Bishop challenged again to a profitless and unholy contest.

Yet, more: in the course of these proceedings the Convention of New Jersey through a Committee had investigated the accusations, and deliberately pronounced that the testimony furnished no ground for a presentment. They directed a Committee to lay before the Bishops of the Church when assembled as a Court, a statement of their action, and what they deemed its legal result. Such a document was prepared and offered. Its reception was opposed by the presenters with vehemence and pertinacity, and upon the most narrow of technical grounds. The dutiful and respectful appeal of sons of the Church to their fathers in council was denounced as an invasion of their authority, and an insult to their persons. But their struggle to silence the just claim of New Jersey to be heard was unsuccessful. The document was received. Permission was given to the presenters to reply to it, and that produced a paper which the Convention of New Jersey is bound to meet, and to overthrow. Its sophistries indeed might be suffered to pass unrefuted; but its misrepresentations and its unmeasured invective, demand exposure.

And again, when the trial was ended, when all lovers of order would have acquiesced, and all lovers of peace rejoiced, the presenters sent forth to the world their further statement, in which the proceedings of New Jersey are again denounced, as without legal force or moral value.

Thus assailed without measure and without remission—wronged by the misstatement of the canonical positions assumed, and of the arguments used to sustain them—with charges of connivance and fraud poured upon the characters of some of her most valued sons—the Diocese of New Jersey may not rest in apathy without disgrace. The Diocese of New Jersey speaks therefore, through her Convention, to justify her course and vindicate her fame.

No more effectual course can be adopted to attain this object, than to pursue the reply of the presenters to the statement and remonstrance of the Committee of New Jersey; to exhibit its temper, to expose its errors, and to refute its statements.

We have spoken of that reply as stained with unmeasured invective. Here are our proofs. The presenters assert "that the Conventions of New Jersey have used efforts to evade a judicial investigation of the crimes laid to the charge of the Bishop." They pronounce their proceedings "a scheme"—"a last effort to escape from the dangers of a trial;" as "*exhibiting devotion to an individual at the expense of the Church of* God." They denounce the report as "false and worthless." They brand the missionaries as "depending upon the Bishop for their vote and daily bread, and subject to his will." They denounce clergy and laity as unmindful, as well of the Canons of the Church, "as of the precepts of the New Testament." They conclude their catalogue of epithets and calumnies, by declaring that "it must be apparent, that the Convention of New Jersey were incapable of sitting, even as a fair inquest, on a presentment."

That an excited litigant, in a desperate cause, should, for the want of a better defence, denounce his adversary, is sometimes tolerated. But we submit whether it was just and proper in these Rt. Rev. Bishops, thus to traduce the character of a Diocese of the Church. They must have overlooked the fact that each one of them himself represented a Diocese, to which station he had been elected by a Diocesan Convention; and that there among its parishes with its clergy and its laity, lie the source of his influence and usefulness, and the field of his labors for the Church. They must have been unmindful, that to these Dioceses, one of the oldest of which they declare "to be incapable of sitting even as a fair inquest upon a presentment," the Church both by Canon and by immemorial usage has entrusted the high and responsible duties both of electing its Bishop, and of presenting him for trial. To deny the capacity of a Diocese to perform the duties enjoined upon it by law, is to deny the wisdom of the law itself. While we might here justly retaliate upon our accusers by questioning their capacity to make a fair presentment, and by exposing the mode and manner in which they came into New Jersey, and held a secret inquest on the character of our Bishop; we repel, as an insult and a wrong, this attempt of the Bishops of Virginia, Ohio, and Maine, to hold a triumvirate inquest over the capacity of the Diocese of New Jersey.

The presenters impeach the integrity of the Convention of 1849, by insisting that it was bound to institute an inquiry upon the mere existence of rumors, and their publication in a secular newspaper. And three Bishops, men of station and of intellect, venture to support this proposition by a reference to the Scripture, that "a Bishop should be of good report of them that are without." They forget that we are forbidden to receive an accusation against an elder, but before two or three witnesses; a precept importing an open charge as well as the extent of the evidence. They forget that this was the command of an Apostle to a Bishop, to guide him in the administration of discipline. They pass over the fact that neither charge was presented, nor witnesses pointed out. What would they deem the report which will justify inquiry? Do they suppose that "the accusation by public rumor of crimes and offenses" spoken of in the Canon, is any low whisper of envy or hatred, or every breathing of uncharitableness? It appears to be their creed, that no common sense, no charitable leaning, no spirit of order or justice which regulates the course of civil tribunals, shall be allowed; but detraction and calumny have only to utter their voice, and a Bishop must be summoned to the ordeal of investigation, and the peace of a Diocese invaded.

The whole case was this. At the Convention of 1849, a resolution was offered that the Convention enter upon an inquiry into the conduct of Bishop Doane. Nothing was laid before that Convention but the assertion of the mover, that rumors against him existed, and the production of a newspaper containing them. No one then dared to exhibit them under his hand, in a formal paper. The challenge was given by individual members to do so, and was not met. The Convention refused to proceed upon such baseless grounds. We claim from every man of common justice or common sense commendation for this decision, and leave the denunciation of the presenters to its merited fate.

They assert that the Convention of 1851 designedly evaded the reception of an accusation, and adjourned with precipitation with its business unfinished, to prevent it. We answer that the regular business of the Convention *was* finished; that the motion to adjourn came first from one who had approved of the course against the Bishop, and that it was publicly declared, that if any one had any special business to lay before it, the Convention would hold over. We demand that our assertion of facts within our knowledge be taken as equal at least to the belief of the presenters of the misstatements of others.

Again. They impeach the honesty of the Special Convention of New Jersey, assembled in March 1852, because it did not proceed to investigate after the charges of the four accusers and the accompanying affidavits had been laid before it. And they contest the assertion of the Convention, that it could not have so proceeded within the scope of the call which convened it. They overlook the fact that the call itself declared that the Bishop never would summon a Convention for that purpose; that this very Convention ratified and adopted his opinion, that to do so at the requisition of the three Bishops, would be a surrender of the rights of the Diocese. They will not see that by the act of the Bishop and the concurrence of the Convention, that body was in fact prohibited from an investigation: that this would have been doing what they agreed in characterizing an usurpation to ask, and had peremptorily refused to perform. Whether they were right or wrong in the position thus assumed, is one question; but what becomes of the impeachment of our sincerity, made by the presenters, on this foundation?

But they say the Convention was inconsistent—that it did go beyond the scope of the call, because it passed resolutions expressive of undiminished confidence in its Bishop; and that any such proceedings would be injurious; but that previous conventions had been ready, and they believed future conventions would be so, to examine when called upon. So then, in the logic of the presenters, the expression of an opinion as to the inexpediency of an act, with the declaration that it will still be performed if duly demanded, is the same thing as doing that very act which they then refuse to perform.

The Convention of May, 1852, is denounced by the Presenters, because it rejected a resolution, offered by way of amendment, instructing the Committee to receive all other charges, besides those included in the presentment. We answer, that such instruction would have been utterly inconsistent with the established rule of the Convention, and with the wisest principles of justice. We have ever demanded a formal charge, with a responsible name.

They next refer to the declaration of the Convention, "that the paper, signed by the three Bishops, furnished the first and only occasion to investigate charges against its Bishop, and tell us that it requires a refined logic to discriminate between the paper signed by the three Bishops and the paper signed by four laymen." We will assist them to the distinction. The Convention had demanded formal accusations in a definite form signed by some one. The laymen never had made them to the Convention. When signed by them, and transmitted to the Bishops, and brought to the notice of the Convention *by Bishop* Doane, they were accompanied with that demand for investigation which awoke the just indignation of New Jersey. But when the three Bishops adopted them, and attempted to make a presentment on the ground of "a complaint made to them by four laymen of the Church in New Jersey," the charges did receive an accredited form, and the Convention could consistently act. The argument of the Presenters would have had some force had the charges been signed by the laymen and exhibited to the Convention. It is utterly worthless as it stands.

The Presenters come next to the report of the Committee. They assert that it is partial and unfair: "Because the material witnesses in support of the charges were not before the Committee. Of thirty-eight witnesses, named by Mr. Halsted, all material and important, but five were examined. Not only were material witnesses for the prosecution absent, but there was no cross-examination of those called on the Bishop's side. A Committee sat in the presence of the Bishop and his counsel; sent for whom they pleased, made up their report, and sent it to the Convention."

It will scarcely be credited that the document from which the Presenters derived their statements sets forth the following facts:

"That the Committee appointed a first meeting for the 9th of June, 1852, at Belden's Hotel, in the city of Burlington, and sent notices to the four laymen referred to in the Presentment, who had made the complaint, and also to the party accused, inviting them to attend. That they received written communications from three of such laymen, declining to appear for reasons assigned. That Mr. Halsted, the other layman, asked for information whether he was summoned as a party, or attorney of a party; whether he would be allowed to cross-examine witnesses, and to produce witnesses against the Bishop, and whether the evidence would be taken in writing and reported." Will it be believed that this very document stated, "That an answer was sent by the Committee to Mr. Halsted, apprizing him that he had been noticed as one of the parties who made the original charge against the Bishop, and if he was counsel for any of the parties interested, in that capacity also; that the opportunity to cross-examine witnesses and to produce witnesses should be allowed; that the evidence should be taken down and reported:" and that such report did also state, "that all of the thirty-eight witnesses in the list of Mr. Halsted, whose places of residence and names could be ascertained, were summoned."

What shall we say to this? The strength of the crimination lies here: that witnesses were not cross-examined; that no person was present to cross-examine; that a Committee met in the presence of the Bishop and his counsel to hear them, and them alone; and thus they formed their unfair report. The persons who make this crimination conceal the fact that the accusers were invited to attend; told that they might produce testimony; told that they might cross-examine witnesses; and that every opportunity was proffered to them to state and sustain their case. How will justice and truth speak of this reckless and baseless charge?

We proceed to the examination of that portion of the reply which professes to deal with the legal and canonical questions involved.

The Presenters insist that the proceedings of New Jersey have no pretension to the character of a formal trial; that charges were not preferred; pleas were not entered; judges were not present. It could not be a trial, and the result was not a judgment.

Who has ever contended, on behalf of New Jersey, that this proceeding was a formal trial? Who has ever claimed that such was its character? The Presenters have raised a fabrication of their own for the exhibition of their logical skill in overthrowing it; and have neglected to understand, or have misrepresented, the whole fabric of the remonstrance of New Jersey. Her proposition is, and has ever been, that, by the just construction of the Canon of the Church, and under the application of wise and admitted principles of civil law, this proceeding was equivalent to a dismissal, on the merits, of a charge for which the party was not again to be brought into question.

While our Church has but slightly prescribed the forms of her proceedings, and never the rules of her judgment, she has ever recognized the great principles which the wisdom and learning of ages have sanctioned, as essentials in the administration of justice. None among these is more sacred or more just than this: that one investigation of a case before a forum, known and approved by the Body to whose power a party has become subject, fairly conducted, and upon due notice, shall arrest a subsequent proceeding upon the same matter. This law of right and conscience, in various forms of its application, with more or less rigor in detail, pervades the systems of the civilized world. This is the law New Jersey has invoked. By this let her cause be judged.

But it is said (and we now reach an argument) that the inherent constitution of such a tribunal of investigation precludes the possibility, that the result shall be of any avail for any purpose unless it lead to a presentment. In other words, that the law authorizes a renewal of the same charges, calling for repeated examinations, although conventions after conventions, or Bishops after Bishops, have examined and dismissed the accusations; that nothing, in short, will satisfy the Canon's inexorable demand but presentment and trial.

We insist that the Canon does not expressly, or by any necessary implication, prescribe such a rule. No one will contend that it is inconsistent with that Canon, that some effect may be given, some regard had, to the inquiries and conclusions of three Bishops or of a convention. The weight and consequence to be attached to them may be a question; but to suppose that this Canon renders every such investigation, however thorough and honest, available, if it result in accusation, and utterly powerless if it end in exculpation, is as illogical as it it is inequitable.

The view presented, then, rests ultimately and chiefly upon the fact, that the accusers and their witnesses were not before the body investigating; were under no obligation to be there; and their absence, of itself, robs the report and consequent action of all force.

This proposition has been sometimes stated as if the accusers and the witnesses were not at liberty to attend. We conceive it needless to discuss the question, in this, its extreme form.

The next view presented is, that the accusers and witnesses were justifiable in refusing to attend; and that this justifiable refusal deprives the proceedings of any weight.

And, lastly—that, even if such refusal was without just cause, the mere fact of their neglect to attend must produce the same effect.

It is the second of these propositions which requires an examination. It deserves the more consideration, because, to some extent, it is countenanced by one eminent in every portion of a distinguished and influential life. Yet we must question its validity and deprecate its consequences. The point may be regarded without reference to the existence of a presentment; and, next, as influenced by it.

The question is unaffected by any obligation arising from the exertion of civil power, or the direction of ecclesiastial authority. There is no law of the former to bind, and no provision of the latter to govern us. We are to seek the rule of conduct in the great principles of justice and right reason; in the enlightened desire to fulfil our duties as men, and chiefly as brethren, knit together in the fellowship of the Catholic Church.

Now, a right to investigate is the incontestable attendant of a right to present. The Presenters acted upon this supposition. They did not at once pronounce that the statements made to them were true or sufficient, and inquiry needless. They made an examination, which they have represented as formal and careful. The Body, then, to inquire—whether Convention or Bishops—is a tribunal, an organ, an instrument of the Church; to find whether there is or is not a foundation for a presentment. Such a tribunal or instrument—the Convention at large, or acting through a committee—is as necessarily implied in the Canon, as if it had been expressly recognized and regulated. The Church, when she sanctions such a tribunal, has a right to expect that all who owe her allegiance will appear before it as readily as if summoned to answer before the Bishops in a court. We deny, then, the justice of the reasoning which sanctions the refusal of those to appear whose statements might bring the guilty to trial, or shield the innocent from oppression.

Can the existence of a presentment, assuming that there was one in full force at the time, vary this result?

That presentment could, at any time, have been dismissed or abandoned by the parties making it. That presentment, it is stated by the high authority of the Bishop of Vermont, and admitted by the Assistant Bishop of Virginia, was actually superseded by and merged in the second. There was no court in existence to entertain jurisdiction. It was uncertain until the day of meeting whether any court could be constituted. The result of the open investigation of the Committee might have satisfied the Presenters of the insufficiency of all their charges, as it demonstrated that many of them could not be true. It cannot be that the existence of a revocable presentment, in the hands of the presiding Bishop, at the will of the Presenters, not before a court, and virtually withdrawn, can excuse from such an obligation, as we have sought to show did exist, without reference to it.

If then, the accusers, when summoned, refused without just cause to appear; if the witnesses cited neglected, without a valid reason, to testify; if every measure was adopted to make the investigation a contest of opposing parties, and the proffer was refused: who may now venture to brand these proceedings as the partial inquiry of bigoted friends? Who shall presume to rob the resolutions of validity and force, by reason of the unwarrantable inaction of others?

We here close our examination of the reply of the Presenters. We have shown it to be characterized by great prejudice against our Diocese, distinguished by gross errors in its statements, and flagrant faults in its reasoning.

The statement of New Jersey, and the reply of the Presenters, were brought before the court, and its opinion and judgment asked, upon the whole matter; as well upon our request to be heard, as upon the law and facts of the case. We appeared before the court, for the legal purpose of taking its opinion, as to our rights and duties, under a canon of the Church. Our Bishop was presented for trial, under that canon, for charges which the Convention, in the exercise of its rights under the same law, had investigated, and determined that they afforded no ground for presentment. The question to be settled was one of conflicting rights between authorities, either dependent, or co-ordinate; between a Diocese and three Bishops, claiming to act under the same law, both taking cognizance of the same case, and each arraigning the Bishop upon the same allegations of crime. The one had pronounced him innocent; the other saw reason to believe him guilty. The three Bishops seek to justify their action, by impeaching the fidelity and honesty of the prior investigation, and the judgment of the Diocese.

Sad indeed must be the condition of the Church, and deplorable the situation of a diocese, if there be no legal way to put an end to a conflict so harassing to her Bishop, and so destructive to her peace.

The case presented by the Diocese of New Jersey to the court of Bishops brought this conflict of opinion and action, where both law and religion require that all such disputes should be brought to the judgment of the Church, by her highest judicial power. The presentment of the Bishop, made under such circumstances, directly involved our canonical rights, our diocesan privileges, our honesty as men, and our purity as Christians. To remain silent when such a case was to be tried; not to go to the court and demand a hearing would have been treachery on the part of the Diocese; and not to have been allowed a hearing, when it was asked, would have been arbitrary on the part of the court.

On the 15th October, 1852, being the 5th day of its session, the court of Bishops, after full argument and upon due consideration, made the following decision upon the case, as appears by the record thereof:

"Ordered, that the opinion of the Members of the Court be now delivered. Whereupon it was decreed that, *Whereas*, previous to the making of the Presentment now before this Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for presentment; therefore,

"*Ordered*, That, as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further.

"Whereas, The Diocese of New Jersey stands pledged to investigate any charges against its Bishop, that may be presented from any responsible source; *And Whereas*, A special Convention has been called, shortly to meet in reference to the new matters contained in the presentment now before this Court; therefore,

"*Ordered*, That this Court, relying upon the said pledge, do not now proceed to any further action in the premises."

This decision is the judgment of the highest court known to the Church; and as it gives a judicial construction to a canon of the Church, is itself part of the law of the Church. From it there is no appeal. To it all Churchmen are bound to submit. The points decided are so clearly stated that no one who had read the proceedings of the court upon which it is founded can mistake its meaning.

To this decision the Diocese of New Jersey has cheerfully submitted and has faithfully performed what is there required of her to do.

On the 27th October, 1852, a special Convention of our Diocese met at Newark; and the order and decree of the court of Bishops were laid before it. Whereupon, the Convention adopted the following resolutions:—

"*Resolved*, That the new matters mentioned in the presentment read before that Court be referred to a Committee, with instructions to proceed with diligence, and with all convenient despatch, to make a full investigation of the said new matters contained in the said new presentment, and that they report to this Convention.

"*Resolved*, That when this Convention adjourn, it adjourn to meet on Wednesday, the first day of December, 1852, in St. Mary's church, Burlington, to receive the report of the Committee of Investigation."

Pursuant to its adjournment, the Convention met on the first day of December, at Burlington; when the Committee appointed to investigate the said new matters made their unanimous report in writing, together with all the evidence and proofs taken by them: which report and evidence has been printed and published by the Convention. Upon this report being read, considered, and accepted, the Convention adopted, among others, the following resolutions:—

"*Resolved*, That the result of this investigation and the evidence now laid before the Convention, renew and strengthen the confidence heretofore expressed in the integrity of the Rt. Rev. the Bishop of this Diocese; and in our opinion fully exculpate him from any charge of crime or immorality made against him."

"*Resolved*, That the report and testimony be printed in the Journal; and that a copy of the same be transmitted to every Bishop of the Church, and to the Standing Committees of such Dioceses as are without a Bishop, or whose Bishop is under disability."

The Diocese of New Jersey, having thus promptly and faithfully complied with the decree of the court, thankful to Almighty God for deliverance from contention and strife, congratulated itself, its Bishop, and the Church, that every charge of crime or immorality against its Bishop had been fairly and fully investigated according to the law of the Church, found to be untrue, and finally dismissed from further prosecution by the decree of the highest judicature.

In making this vindication we disclaim all intention to question the motives or prescribe the duties of others. Our only object is to defend our own diocesan rights, and to vindicate the course of conduct which we have felt it our duty to pursue in support of those rights. So long as our position remained open for controversy and adjudication, we felt restrained, by a due regard for law and order, not to notice the many gross misrepresentations of our conduct, preferring to submit in silence even to the aspersions cast upon our Christian character, until our course of conduct in the whole matter might be examined and tried, under and through those legal proceedings established for the settlement of such questions, and be either condemned or sustained by the judicial opinion of the Church. That opinion having been obtained our position was changed. The controversy was no longer open for agitation, much less for cavil and abuse. The rights for which we contended had been maintained, and our conduct in defending them sanctioned, by the solemn decree of the highest court of the Church. Under this decree, the Diocese of New Jersey hoped to find repose—repose from agitation—repose for her parishes—repose for her holy altars—repose for her consecrated Bishop.

But the Presenters would not rest. Defying the authority of a supreme tribunal, and disregarding its solemn decree, the three Bishops have surprised and afflicted the Church with a third presentment—founded upon the identical matters stated in that dismissed by the court, and based upon the like denial of our rights, and upon similar charges against our faithfulness as a Diocese, and our integrity as men.

To agitations so pertinacious—to proceedings so disrespectful to law, and so unjust toward ourselves, we cannot, we ought not to submit in silence. Trusting to the Christian sympathy and just indignation of the wise and good, we invoke the aid and influence of all who acknowledge legal authority and respect the decree of a lawful tribunal—of all who prefer peace and order to discord and confusion, to assist in supporting the judgment of the court of Bishops, and in averting the renewal of a controversy as destructive to the peace of the Church at large, as it will be oppressive to the Diocese of New Jersey.

John L. Watson, J. W. Miller,
Clarkson Dunn, R. P. Thompson,
William B. Otis, Elias B. D. Ogden.

TO A CHILD ON HER BIRTHDAY.

Steeped in the soft September light,
What mellowing hues array
The forward view!—so pure and bright
Be all thy life's long day;
A dewy lustre thus be shed,
A sweet and soothing calm
Swim in thine eye, and o'er thy head
Fall on thy soul like balm.

May Heaven preserve each dainty tress
From all that would destroy,
As, in thy playful restlessness,
They seem to share thy joy;
Good angels shelter from all ills
The fast-maturing grace,
That with a saddening sweetness fills
Thy *penseroso* face.

Oft as I turn from year to year,
And days of absence roll,
I 'll bind thy vision, made more dear
By memory, to my soul;
I 'll pray that he by whom 'twas won
Will keep thy minstrel boon,
A singing heart, in unison
With every darling tune.

—William Croswell.

THE CHURCH AND HER SAFEGUARDS.

Romanism, we are told, is increasing in our country. Though we have no statistics by us to prove the fact, yet we should not wonder were it indeed so; for what is there that does not increase in our country? We doubt, however, whether the progress of Romanism among native Americans is sufficient to be worthy of mention. Immigrants from Roman Catholic countries are pouring in by thousands, and hence the numerical increase of the Church of Rome. Still we should not be surprised if at some future day that corrupt communion should have large accessions from the ranks of native born and intelligent American citizens. But the time for this has not come. There is much of ultraism in religious measures and opinions. The progress of many of the religious sects is towards infidelity. Year by year they lay aside some portion of the faith once delivered to the saints, and embrace new doctrines, more nearly allied to skepticism. But among these sects are a vast number of persons whose hearts are sounder than their heads, and who, according to the light they have, walk humbly and holy before God. These will never become infidels. But the moment they discover whither their doctrines are leading them, they will recoil from the abyss. And then comes a review of their history, and an examination of their own opinions. When they ask, what is Protestantism? their answer may be, the doctrines of their own and kindred sects. For if this is the only Protestantism with which they are acquainted, they will very naturally think there is no other. But such Protestantism manifestly leads to infidelity. Their choice, then, will be between Romanism and infidelity; and the result will be that many piously disposed persons, rather than embrace no creed at all, will join the ranks of those who require them to believe absurdities.

But Protestantism itself does not tend to infidelity. It is only certain forms of Protestantism that incline in that direction. Nor is our own the only communion which has conservative elements. But of our Church this may be said, which cannot be averred of others—that she has safeguards. Our Liturgy, for example, is a safeguard. Thus, whatever may be the spirit of the age, whatever the tendency of all around us to alter and improve—to set aside old doctrines and establish more modern ones, we are tied down to our Liturgy. On every occasion of public worship, priest and people *must* join in a sound confession of faith, and utter their prayers in language which embodies the fundamental doctrines of the Christian religion. So long as this is adhered to, our Church is safely moored where the tide of progress cannot sweep her away.

Again, we do not "fraternize" with the denominations, in religious matters. We do not admit their clergy into our pulpits, and our clergy do not exchange services with them. However we may admire their zeal and commend their piety, yet in those matters which involve principle, a line is drawn which we cannot pass to go to them, nor they to come to us. The consequence is that where the Church was hundreds of years ago, she is to-day. But on the other hand, many of the sects, which once were not very far from the truth, being deprived of safeguards, have dropped one article after another from their creeds, grafted upon them one novelty after another, till nothing but the name is left to tell us who their founders were, and that name has come to signify a set of doctrines which their founders would blush to own. Thus, year by year, they make progress towards infidelity. But before they reach that goal thoughtful minds will pause. They will see that unbelief is the logical conclusion of doctrines which their sect has held. Such persons will not embrace infidelity, but they will cut loose from their sect. Where, then, will they go? Unless they find a sure foothold in Protestantism they will go to Rome.

Now our Church furnishes this sure foothold. Long ago she earned for herself the honored name of "the Bulwark of the Reformation," and her history, during late years, has showed that she has proved herself capable of withstanding the inroads of rationalism, and the thousand varying forms of religious error. We believe the day is coming when the large body of the sects will be dead, and their members will be compelled to choose between infidelity and Christianity; and the two forms of Christianity which remain will be our own Church and the Church of Rome. Christians then will be compelled to choose between the two.

We have spoken of our own as the only Protestant body remaining. Should others indeed be left, the result we have conjectured would still be the same, as a person would then be compelled to say whether he would join that body which has safeguards to preserve it from error,—or that which, for the want of them, is liable at any moment to follow in the wake of other progressive sects.

The subject is one highly suggestive to every Churchman. Why is it that our communion has not, like various Protestant bodies around her, been carried about by every wind of doctrine? Because she has been *firm* in maintaining her distinctive doctrines, against Rome on the one hand, and pseudo-Protestantism on the other. And what has preserved us heretofore will preserve us for the future. Our standards embody the teachings of the word of God; and it is by compelling us to adhere to them that the Church has maintained a faith pure and unchanged. It becomes us then, while we walk in wisdom towards those that are without, and endeavor to promote quietness, peace and love among all Christian people, to be firm in our attachment to the doctrines and order of the Church as it is; resisting every attempt at innovation, whether it be a favoring of the doctrines of Rome, or assimilating to the errors of the sects.—*Gospel Messenger.*

The world contains
Princes for arms, and counsellors for brains,
Lawyers for tongues, divines for hearts, and more,
The rich for stomachs, and for backs the poor;
The officers for hands, merchants for feet;
By which remote and distant countries meet:
But those fine spirits which do tune and set
This organ, are those pieces which beget
Wonder and love. —Donne.

COMMUNICATIONS.

For The Churchman.

IRASCIBILITY OF DISSENTERS.

Mr. Editor: The irritable and pugnacious Editors of the *Puritan Recorder*, published in Boston, are putting themselves to great disquiet and inconvenience, in relation to us who are Episcopalians. They are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt"; or Haman, who wished for a gallows "fifty cubits high," that he might hang Mordecai thereon.

The case of Bishop Ives was to these worthies a *rich* treat, a supply in need, serving to *fill up* their columns, thus saving the useless labor of endeavoring to extract thought from their own mental vacuum.

But after a time this to their *readers*, if not to themselves, became old and stale, and for a space they had nothing by way of variety.

However, when persons are desirous of "pulling motes" from the eyes of those who are *better* than themselves, they may always have assistance from a *certain quarter:* and most opportunely for these Editors, the *Freeman's Journal*, Archbishop Hughes' organ, came to hand, in which "twenty-three clergymen" are reported as having "joined the Romish Church within the last ten years; and of these nineteen had been Episcopalians." Upon this fact the *Puritan* thus discourses:

"It is worthy of notice, that the Episcopal Church should have contributed nineteen, and all other sects, but four ministers, and of these four, is one who had before acquired the name of the man of all denominations."*

This ebullition of spite on part of the *Puritan* might have passed unnoticed, had it not been for a scurrilous paragraph which appeared in its columns on the 11th of August.

It appears that these Editors have a correspondent in England, who has recently attended "morning prayer in the Cathedral of Worcester," and of what he saw and heard there he reports in the following choice language.

"I never was more saddened than on this occasion. I have been sometimes carried away with the music, or I have pleased my imagination by watching the few aged and apparently devout persons who constitute the congregation, and imagining them Annas and Simeons that were, in their own dim (!) way, waiting for the redemption of Israel. But here there was no congregation but myself and another visitor or two. The music of the service was not equal to that of Yorkminster, or Westminster. I was therefore at liberty to look at the thing as it really was. And it was mummy life—the pantomine of devotion; like resuscitated spectres performing the actions and pretending to follow the pursuits of living men. . . . .
I left the place pitying those who could value such forms; blaming those who defaced and blasphemed a living faith, by calling this a part of its worship; and almost resolving that I should never be witness again to such profanation—that I would gaze upon the structure, and read the monuments, but avoid, even by appearance, taking a share in the mocking ritual."

It is desirable that the cause of so much bitterness and hostility displayed towards us by the Congregationalists should be known; and it is this. As a *separate* and *distinct* organization, this body is fast tumbling to pieces. Other sects have a basis or platform to stand upon, a regular compact system of rules and regulations, to which not one church alone, but all are amenable, and must give in their adhesion; like the government of our own blessed country, where each State has the privilege of enacting its own laws, provided they do not conflict with those passed by Congress. But it is not so with Congregationalism. Here the churches are little democracies or cliques by themselves. To be sure, they are willing to profess in the abstract allegiance to the edicts of associations and councils; but they not unfrequently set them aside, when they do not suit their aims or purposes; or call another, made up of *picked men* who will nullify the doings of their predecessors. A minister, with them, is either at the top or bottom of the ladder. If the majority like him, they will receive his *ipse dixit* in almost any matter of faith or practice. He may say what he pleases—preach what he pleases, and I had almost said, *do* what he pleases; and should any humble member of the Church venture to question the soundness of his doctrine, or the expediency of his measures, he is at once silenced; if he persists, a course of discipline is entered upon. The Church are bound to defend their pastor, and any complaints of individuals, or action of councils, will prove nugatory. But let the minister become generally unpopular, and the tide will turn. He is no longer a Boanerges, an efficient pastor, a safe guide. On the contrary, he is feeble, unfaithful, totally unfit for so high and holy a calling, and must be turned out like Hagar of old, to get his living in the wilderness.

Such being the state of affairs, schisms and quarrels frequently arise, and the results are, that many sensible, sound, discreet and pious persons are disgusted, and leave, to join where they can worship God in peace, purity and harmony. Some go to the various other sects, but a large number come over to the true Apostolic Church. This fact has become notorious, and accounts in a most satisfactory manner for the deep and deadly hatred the Congregationalists have for us.

It is a matter of sincere grief to us, that some of our clergy have gone to the corrupt Church of Rome; but let it be remembered, the worst is their own, and that they will have a fearful account to render at the bar of divine justice.

Perhaps it may be advisable in this connection to remind the Congregationalists of defections from their own faith attended with far more melancholy consequences than those from us. I suppose the Editors of the *Puritan Recorder* are well aware, that Henry C. Wright, Parker Pillsbury, and Stephen S. Foster, were once bright and shining luminaries on the watchtowers of their so called Zion. The former was settled over a church in West Newbury, Mass; the others in towns belonging to the Granite State. What are they doing now? The reply will be found in the history of the Anti-Bible Convention held at Hartford, Conn., June 9th. They are open and avowed infidels, scoffing at the Bible, and all sacred things. Not long since, I heard one of them boast in a public meeting, that he was "*still a member of an orthodox Congregational Church, in good and regular standing.*" Verily "something must be rotten in Denmark."

In conclusion, I will ask the Editors of the *Puritan Recorder*, if they have a full and correct list of those ministers of their denomination, whose moral suns "went down at noon," because they could not abstain from "*fleshly lusts*," and in some instances played on a minor scale, the David with the Uriahs of their congregations? Kappa.

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* See *Puritan Recorder* June 23.

For The Churchman.

Mr. Editor: In looking over the "Proceedings of the Court of Bishops" in the case of the Bishop of New Jersey, I was much struck with the following portion of Bishop Potter's Opinion:

"The undersigned cannot conclude, without expressing his sincere desire to find some ground on which the necessity of going into this trial can be averted. The Canon, as it now stands, is harsh in its provisions. It gives to the accused Bishop no right of challenge. It subjects him to be condemned and punished, even to degradation, by the vote of a mere majority of those Bishop's who may happen to attend his trial, and it affords him no proper privilege of appealing from the sentence. It is also indefinite and incomplete in other respects. Until our legislation, then, can be amended, it would be a great relief to be excused from a duty so painful as the one to which we are called."

The Bishop here gives utterance to a sentiment very prevalent in the Church. The Canon is a sadly defective one. It, and the proceedings under it, have by no means done credit to the Church in the estimation of a large portion of the wise and good. Would it be more than a proper consideration for the principles and feelings of such men, and for the claims of justice and righteousness, for the approaching court—should it think it right that there should be a trial—to adjourn to some day after the General Convention, so that, by the legislation of that body, a trial may be had under circumstances more favorable to securing the good ends of law and equity?

The provisions for guarding against the great defects alluded to by Bishop Potter, and others that might be named; by which I mean the guards and checks needed for the righteous ruling and direction of judicial proceedings, and amending errors therein; are the results of the experience and reflection of wise and virtuous men, designed by them as a bridle to the corruptions and evil tendencies of fallen human nature, amid the temptations which so often lead even the very best astray. The guards and checks being so fully proved to be necessary in order to secure the equal administration of justice; it follows that where they are wanting, there must be, in a greater or less degree, well-grounded fear of error in such administration.

I cannot, Mr. Editor, avoid turning my mind, and I frankly confess a leading object with me is to turn the reader's mind, to the natural connection between this subject and the case of the Bishop of this Diocese.

The want of the *right of challenge by the accused Bishop* and of the *right of appeal*, made prominent by Bishop Potter, will, I think, be allowed by all reasonable men to be defects in the Canon seriously interfering with its character for justice and righteousness. You have readers, too, whose sound understanding and Christian principles and feelings, work in them the deep and serious conviction that there are also other points in the Canon which justify his general complaint against it as "harsh in its provisions," and as "indefinite and incomplete."

I wish to call the reader's attention to certain facts connected with the case of the Bishop of New York; and then leave the subject to such reasoning and reflection thereon as his intelligence, his love of justice and righteousness, and his Christian principles and feelings, may suggest; begging him to ponder the questions, (1) Is it reasonable to suppose, and would it be right, that the case would have had a different issue, had the Canon provided for the right of challenge and right of appeal, and been otherwise less objectionable? and if so, (2) Is the case entitled to favorable consideration and remedy?

The facts are these:—

1. Three members of the court had, for some fifteen or eighteen months previously, taken strong public ground against Bishop Onderdonk, on account of an official act of his, and been prominent in measures calculated to enlist public prejudice against him as, on account of supposed doctrinal error, an unsafe member of the episcopate. In other words, their propossessions, in coming into court, were against him.

2. Another member of the court was Assistant Bishop to one of the Presenters. There are, perhaps, few relations among men, of the class of business co-partnerships, in which the happiness and interests of one party are more dependent upon the will and pleasure of the other, than the relation of an Assistant Bishop to his Diocesan.

3. Nearly one-third of the court pronounced the Bishop *Not Guilty*. The reader can say how far, within his knowledge, the same opinion, upon a thorough investigation of the case, has been arrived at by other wise and intelligent men, of unquestionable love of justice, and religious and moral purity of character.

4. The authority of Horace Binney and John C. Spencer has long been before the public, for the opinion that the sentence pronounced on the Bishop (suspension without limitation) is null and void. Americans, at least, need not be told of the claims of those gentlemen to respect and confidence in all questions of law. Let the reader ask himself whether he knows any, and how many, having similar claims, who are of the same opinion.

Daniel.

For The Churchman.

Mr. Editor: In the August number of the *Eclectic Magazine*, is an article from *Blackwood's*, giving a most interesting and instructive account of the simple and pious inhabitants of the little speck in the Pacific Ocean, known as Pitcairn's Island, and first settled by some of the mutineers of the *Bounty*. In reading this little history, some thoughts arose in my mind which may not be amiss in your paper, and may be useful to some of its readers. The supposition has often been raised by those who oppose the doctrine of Apostolic descent in the ministry, of a number of persons thrown upon an uninhabited island, and without the means of leaving it or communicating with the rest of the world; and thus spending a lifetime, or perhaps, in the course of succeeding generations, several lifetimes, cut off from all the ordinary means of grace furnished in the sacraments; and the question is asked—Would not these people be justified in forming themselves into a Church, and appointing one of their number to perform ministerial functions, and would not the person so appointed be a real minister, and the community over which he presided, a real and true Church? The answer of course is obvious, that God does not demand of us an obedience which He has deprived us of means of rendering; and we cannot make His service and worship the excuse for violating His commands. But I was much struck with the answer to such cavils furnished by the history of this people.

Driven, not by the Providence of God, but by their own diabolical crimes, to this rock in the ocean, cut off from communication with their species, and followed by the dreadful retribution of their sins in horrid scenes of butchery, till but few of the number are left; one of these, horrified by what he has witnessed, and seized with remorse, becomes a true penitent, and by the assistance of a Bible and Prayer Book saved from the ruins of the ship, sets himself to improve and instruct his remaining companions in crime, and the children of the slain. That little rock so lately resounding with curses and blasphemous oaths, the cries of rage and agony, and reeking with blood, is suddenly converted into a temple of the Most High, vocal with prayers and hymns. Surely "He maketh the wrath of man to praise Him!" This man of blood becomes the teacher and in some sort the pastor of the community, and from that speck in the illimitable waters around, ascend each morning to the heavens, the simple and sublime prayers of Christ's holy Church; the words of life are read to thirsting ears, and the little band grows in grace and in the knowledge of our Lord Jesus Christ. The noble petition of the Litany—"Remember not, Lord, our offenses, nor the offenses of our forefathers; neither take Thou vengeance of our sins,"—turns away the vengeance pronounced upon children's children even unto the third and fourth generation, and the descendants of a set of blood-stained wretches become examples to the rest of the world in purity, holiness and happiness.

Now suppose that this island patriarch and his successor had taken upon themselves, or been appointed by the people to the office of a minister, and had proceeded, unauthorized, to administer the sacraments and organize a Church; instead of peacefully and hopefully waiting until God in His providence should send them help. Can we believe that the island would have presented the scene of purity and holiness and happiness that it did, when last year they sent their lay chaplain to England, relying upon the alms of Christian people to take him there, and send him back clothed with authority to administer the rites of the Church? What more convincing proof of the truly humble and spiritual piety of this simple people than their thus patiently waiting upon God, and relying upon the promise that those who truly trust in Him shall want no manner of good thing. And what a beautiful illustration of the efficacy of the prayer book, as an expounder and teacher of the Bible—for we cannot but suspect that, without the light thus furnished to them by the voice of the Church speaking in her formularies of devotion, they might have run into the wildest vagaries of schism, and met the inevitable consequences.

In viewing also the course of the officers of the ship, turned adrift upon that unfrequented ocean in an open boat, the same thought recurs. What was it under God that saved these men from the horrors usually enacted in the same circumstances; quarrels, murders, wanton destruction of provisions, famine, cannibalism, and the utter destruction of the party? In the first moments of their dire calamity, their captain composes a prayer from his recollections of the Prayer-book, and all the men unite in it each morning and night. God does answer prayer; and these men, nineteen in number, crowded into a boat, with scarcely room to move; without an awning beneath a tropical sun; eating their rations of mouldy bread, weighed to them by a pistol-bullet; drinking their allowance of water, measured in a cup two inches deep; chased by cannibals; pursued by sharks, and drenched by storms, pursued their patient, courageous, prayerful way nearly four thousand miles, and landed in safety at Timor; and thence, with the exception of a few who died of disease, perhaps induced by their incredible sufferings, and some who chose to remain, brought safely home to the bosom of that holy mother Church, whose blessed teachings and sacred prayers had been under God one of their means of safety. One of the means of safety! for what pious heart but must perceive that this captain must have been trained in the Church by some pious parent; for in his hour of peril, it is her holy healing words that come to his memory and form the staple of the prayer, that sobers and purifies the hearts of the rugged sailors, and brings down from Heaven the restraining grace that must have pervaded every soul during that appalling travel? It needs but to recall the many blood-curdling histories of men similarly situated, which have from time to time been made public, to realize that the prayer of that heroic commander saved them from such horrors.

But there is one sad, indignant thought that mingles with the pleasure inspired by the history of the mutineers and their descendants; and the question is involuntarily asked, in reading of the British ships that touched at the island, the recognition of their existence as British subjects, frequently made—why was not the means long ago furnished for the true pastoral instruction of these people? Why did not the Government and Church provide for the ordination of Mr. Nobbs long ago? While exercising a supervision over these people, which at one time proceeded to the length of removing them from their island, upon a fear of the want of water, why have they been thus left so long without the services of a priest, aye, and the occasional services of a Bishop too? Alas! alas! too well we know the hampered and crippled condition of that noble Church, which is yet, with all her disabilities, the hope of the world. But the English people and the English Church, too, are to blame in this matter; and deeply will they have to answer for it, if for want of the proper priestly and episcopal functions among them, this simple people shall, now that their history is being made public, become the victims of the protean wiles of heresy and schism.

A Southern Churchwoman.

For The Churchman.

NO MORE TO BE SAID.

Thanks to B. Judd, the correspondent of the *Protestant Churchman*, and equal and loud thanks to its learned Editor, the vexed question is happily settled at last; and there is no more to be said but in grateful acknowledgment of the overmuch that the Church must evermore owe to these holy fathers, to whom we owe that the last words have been said that in any decency can be said on the important subject, of baptism and regeneration; we were going to say, of *baptismal regeneration*, but that long ill-sorted match is now divorced by certainly most competent authority. During some 1800 years the parties were commonly supposed to be joined together by an authority that made it inexpedient, if not sinful, to put them asunder. It was, of course, all a mistake, which is most happily and summarily corrected by the *Protestant Churchman* and its erudite correspondent. The latter gives us the rare information, so long and so much needed, that the 39 Articles, not being themselves at all ambiguous, are the interpreters of any other part of the Prayer Book which may be ambiguous. "For they are not only later, and, as it were, amendments to all others of doubtful construction or meaning, but they are technical interpreters of the principles of the Church, and like the statutes of a State, requiring a literal interpretation to be given to the language." How admirable, and how exceedingly valuable is this so excellent information—this new and incontrovertible dogma! But the heart sinks to thinks of our unfortunate Bishops White, Hobart, Ravenscroft, and some others of the like unfortunate, dying in ignorance of it. And if this venerable correspondent of the *Protestant Churchman* be an oracle of more than fifty years, as says the *Protestant Churchman*, we can hardly forgive him for allowing a generation or more of such men to go down to their graves in such ignorance. For many years he must have been contemporary with Bishop Hobart, who could hardly have known the meaning of his own "Evangelical Truth," from not having been taught that it was found unambiguously interpreted in the 39 Articles. In want of such instruction, in blindness and ignorance, that otherwise good man passed away from a life-long error of zealously teaching the false doctrine that the Articles, being sometimes hard to be understood, must be explained and interpreted by the other and more practical and devotional portions of the Book of Common Prayer. Poor man, he lived and died too soon. From how much error would it have saved the Church had he meekly sat at the feet of one of these modern Gamaliels! and how much of Christian charity and holy quiet would have blessed the Church had their counsels prevailed! Indeed, what other meek and quiet spirits have we now amongst us in the Church save only the brotherhood of the *Protestant Churchman?* Where in our day of rebuke may we go for examples of evangelical character of the type of the disciple whom Jesus loved, and of the Son of Consolation, if we go not to the Three, Four, and the like-minded of the *Protestant Churchman*, who interpret the Gospel by a higher law.

But a word of special thanks must not be withheld from the all but Episcopal Editor. Most graciously has he condescended to stoop down his lofty intellect to the low level of our feeble intellects in explanation of "what is the Low Church or Evangelical theory" of Baptism; and of course there's no more to be said, save thanks—many thanks. With a few skilfully directed strokes of his incomparable pen, he shows up the High Church as Antichrist, teaching damnable heresies; excommunicates all but a choice few of the Bishops of Christendom; reduces the hitherto venerated Hooker to a meer "Poor Richard;" makes out Luther, and even his own great father of Geneva, to be but embryo Protestants; and so clears the way to the rock-firm foundation on which he erects his gem-decked palace of truth and liberty. Hear him:

"*We look not to the ordinance, nor even to the power of God acting through the ordinance for the baptismal blessing!*" Think of that, and bow down your shamed faces, ye blind guides who have hitherto looked to the ordinance as a positive law of Christ, *and* to the power of God acting through the ordinance according to His promise, for the sought for blessing. "But," continues this most clear and discriminating expositor—"to God himself acting on the soul of such as rightly receive the outward sign." Can anything be plainer than this? See then to it, ye wanderers from the truth, that ye come into this lowly way where you may learn not only what the will of God is, but also to speak of Him with due reverence, as taught in the high law of the Low Church. "*And faith is confirmed and grace increased, not by the power of the rite itself, but by virtue of prayer to God.*"

Reader, dear reader, hitherto full of darkness on this great subject, open the eyes of your mind that you may perceive the light—"the light of this great world, both eye and soul." Well, it is hoped you perceive the difference between the positively instituted divine rite of baptism, and the positively prescribed divine ordinance of prayer, and how the rite may be performed without the prayer. You do not! What then can be done for you to make so plain a thing plainer still? Let us see! You have heard of "the burial of an ass," and of the "baptism of a dog,"—have you not? Well, the baptism here spoken of by this learned doctor is a real dog baptism, into which the element of the "virtue of prayer to God," enters not, and has neither part nor lot.

But here is more and better; and clear beyond all mistake, and modest and reverent exceedingly. "*All infants do not receive the grace of baptism, but only some, because of some peculiar qualifications.*" These are they "*who in after years are found to be true Christians,*" *&c.* "*None do receive this grace but such as manifest it afterwards in holiness of life.*"

Beautiful and charming theory! He that runs may read it running; and to mistake its meaning is simply impossible. What a great advantage! *Some* infants are elected into everlasting life; and through "prevenient grace" baptism is made to them a blessing, which enables them afterwards to manifest it in a holy life; and all but this *some* of the elected are reprobate, and neither baptism nor anything else can be of any use to them.

Such is the theory, says the learned doctor, of the "Low Church or Evangelical" doctrine of baptism, as distinguished from that of the High Church, or rather Antichurch theory, which inculcates the heretical notion that God's blessing always accompanies His own appointed sacraments when rightly and reverently administered and received. And if we are not grateful for this important and explicit information, it may well be difficult to determine for what we should be grateful. After this, on the back of the Ohio declaration of the unbridgable gulf which separates the Low from the High Church, dull enough must be the vision of him who sees not clearly why the heads of all are made to fall, that are on the wrong side of the gulf, if under any pretext they can be brought under the axe of this Holy Inquisition. It is necessarily,—and of good right ought to be—grief and pain to a real saint of the Low and true Church, to see men clothed with authority to preach the Gospel; and especially, if with the additional authority to perpetuate and multiply such preachers as are opposed to their own true Evangelical knowledge and doctrine; and maugre what may be said elsewhere about forbearance and charity, and of leaving vengeance with God, and all that they are bound by a higher law within them, by any and every means to reduce the number of such "Anti-church" teachers,—and above all, if Bishops.

Phi Low.

For The Churchman.

DIOCESE OF KENTUCKY.

Mr. Editor: I was kindly furnished by a friend yesterday with the *Western Episcopalian* of the 17th inst., in which I find an unprovoked assault upon myself and others, about the affairs of the Bishop of Kentucky.

While commenting on an article in *The Churchman*, the Editors assailed me, certainly without provocation, and without regard to the truth of their statements. So far as they concern myself, in an offensive aspect, I publicly denounce them as utterly destitute of all foundation in truth.

I have not sought by newspaper publications to give publicity to Bishop Smith's difficulties. But since his friends out of the Diocese have felt themselves called upon to publish mischievous falsehood, it is the simplest dictate of duty, on the part of those who are assailed, to correct the slanders of the *Western Episcopalian*, as publicly as they have been uttered. If the editors of that paper had confined themselves to the business of answering your correspondent in the language of decorum and truth, without calumniating others and myself, we should not have challenged their article. But they seem to have been accustomed to the uncharitable and discourteous coarseness of partizan paragraphists whose professional merit is gauged by the quantity and quality of conventional acrimony which they can diffuse through their performances.

As the Committee of Inquiry, appointed by the late Convention of Kentucky, for the investigation of the charges against Bishop Smith, has made its inquisition and reported all except one, to a special Convention to be held early in November next; and as these charges involve *crime and immorality*, and of course, comprehend matters of great moment to all concerned, especially to the Bishop, it would have been better and wiser in the editors of the *Western Episcopalian* to have let all the parties alone, and permitted the proper authorities to have managed the affairs of the Diocese of Kentucky, according to canon law, without the officious meddling of those who are not directly concerned. Neither justice, truth, nor charity is promoted by such unwarrantable interference. The design of those editors was, most probably, to relieve Bishop Smith, temporarily, by impugning others, especially the principal prosecutor. When the charges which have been reported by the Committee of Inquiry against the Bishop, and one that was excluded for want of jurisdiction, in consequence of an error in the record of the Convention, but which will be duly submitted to that body at its special session in November, come to be officially examined, it will be seen whether the editors of the *Western Episcopalian* have been faithfully and truthfully advised, as to the matters about which they write so flippantly, in connexion with the Diocese of Kentucky. As Bishop Smith's case is now in process of investigation, I forbear to make a more explicit statement about it at this time, than the general one above mentioned.

I have this day despatched an article in reply to the disingenuous and slanderous editorial above referred to, and requested its publication in that paper; and, if rejected by the editors, I have requested them to forward it to the *Churchman*, as their offensive remarks are found in reply to a correspondent of your paper. If the MSS. should reach your office, be pleased to give it a place in your columns, as an act of justice to injured parties, who have done nothing to provoke so unjust and rude an aggression.

Wm. J. Waller.

Shelbyville, Ky., Aug. 25, 1853.

Correction.—In the communication published some weeks ago, from the Rev. Aldert Smedes, of North Carolina, what should have been printed, "If they have confidence in their *Neophyte's* estimate of his assets," was misprinted, "If they have confidence in their *Neophytic* estimate of his assets;"—not much difference, indeed, to the eye, but a good deal to the mind. The writer's name, also, was misprinted "Albert," when it should have been Aldert.

The Consecration of Christ church, New Brunswick.—On Thursday, the 24th inst., the Feast of St. Bartholomew, Christ church, New Brunswick, was consecrated by the Rt. Rev. Bishop Doane.

The Bishop, in his Episcopal robes, and the clergy, in their priestly garments, were received at the church gate by the wardens and vestrymen, who there formed in the procession.

On entering the south porch the Bishop began to read the 24th Psalm, which was alternately repeated by the clergy and the assembled congregation. The Bishop having taken his seat at the right of the altar, "the instrument of donation" was presented to him by Samuel V. Hoffman, Esq., Senior Warden, which was then read by the rector, the Rev. Alfred Stubbs. The sentence of consecration was afterwards read by the Rev. Eugene Aug. Hoffman, rector-elect of Christ church, Elizabethtown.

The usual service then began, by the choir chanting with great solemnity the sentence, "I will arise and go unto my Father."

Morning prayer was said by the Rev. Andrew Bell Paterson; the first lesson by the Rev. Robert B. Croes; the second by the Rev. E. K. Smith; and the Litany by the Rev. Samuel L. Southard. Morning prayer being ended the Bishop proceeded to the communion service; the Rev. Dr. Watson, of Grace church, Newark, reading the Epistle. After singing the one hundredth Psalm, in which the whole congregation seemed to join "with one consent," the Bishop entered the pulpit, and preached a sermon abounding in thought, beauty and persuasive eloquence.

His object was to show the meaning of the service in which they were engaged; and he did show from scripture, reason and antiquity, the propriety of consecrating places and persons to the service of Almighty God, while he insisted with an earnestness which touched the hearts of all who heard him, on the still greater necessity of our bodies becoming, by the indwelling of God's Spirit, Temples of the Holy Ghost.

The sermon was listened to with breathless attention; and the solemn service was closed with the celebration of the Holy Communion.

The church is built in the Norman style, from a plan furnished by Messrs. Wills & Dudley, of New York, the work being superintended here by John Hall, Esq.

The expense of re-building and adorning this beautiful edifice will not much exceed $8000; nearly the whole of which is the gift of generous Christian women.

Two of them contributed $5000. Three have presented the chancel windows, which represent our Lord's prayer in the Garden, His Crucifixion, and Resurrection. Another has given a side window in memory of the late Mrs. Donan. All this work has been executed in a masterly manner by John Morgan, Esq., of New York. Some friends of the much lamented and greatly beloved Dr. John Ogilby, who now sleeps within the church's shade, contemplate furnishing another memorial window on the opposite side. The ladies of the congregation united generally in furnishing a handsome carpet for the aisles and chancel; and one has since offered to supply a complete set of new books for the altar, lectern and desk.

In addition to this, four members of the vestry have contributed $1500; and the rest of the money necessary for completing the building was chiefly supplied by the legacy of the late Mrs. Clarkson of this city, who bequeathed the church, a few years since, one thousand dollars.

The building is 90 feet long by 48 wide, having a chancel 20 feet deep, within an arch of 25 feet breadth. The roof is arched, and well adapted for conveying sound. The officiating clergyman has only to speak in the ordinary tone of conversation to be heard in every part of the church.

The main characteristic of the building, and its chief excellence, consists in its exquisite appropriateness. Every one who looks at it sees that it was intended for a *church*; and for nothing else but a church; and as he enters within its porch, the conviction is forced upon his mind, and involuntarily escapes from his lips, "This is none other than the House of God."—*New Brunswick Daily News.*

Emanuel Church, Manville, R. I.—At a meeting of the Wardens and Vestry of Emanuel church, Manville, holden on Thursday the 18th inst., the following preamble and resolutions were unanimously adopted:

Whereas, in the providence of God our late rector and pastor, the Rev. Samuel Penny, Jr., has been deprived of life by the calamity of the 12th inst., upon the Providence and Worcester Railroad; and whereas this parish desire to recognize in his death the sovereign hand of a Heavenly Father, and bow to this afflictive dispensation with humble submission; therefore,

Resolved, That we will ever cherish the remembrance of the many lovely traits exemplified in his daily life, his entire devotedness to the cause of his divine Master, his earnest zeal for the spiritual welfare of the people of his charge, and all those social qualities which have so much endeared him to our hearts.

Resolved, That we mourn the loss of a kind and faithful pastor, and would express our earnest sympathies with the brothers and sisters of the departed, who have so recently borne to the tomb an honored father, and now are unexpectedly called to mourn the loss of a beloved brother. May they be sustained and comforted in their great sorrow, with the firm assurance that their departed father and brother have gone to their eternal rest.

Resolved, That a copy of these resolutions signed by the secretary be transmitted to the family of the deceased, and also to the editor of the *Christian Witness* for publication.

Daniel Hale, *Secretary.*

Manville, R. I., August 19th, 1853.

THE CHURCHMAN.

NEW YORK, SEPTEMBER 3, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

SUBDEACONS.

We last week mentioned having received two pamphlets from Archdeacon Hale of London, touching the extension of the Ministry of the Church. We now proceed to fulfil the promise, then made, to move the subject again, and to give our readers the benefit of Archdeacon Hale's learning and judgment in the question. Of the two pamphlets in hand, the first appeared in 1850, in the form of an essay entitled "The Duties of the Deacons and Priests in the Church of England compared; with Suggestions for the Extension of the Order of Deacons, and the Establishment of an Order of Subdeacons." The second is a charge, addressed to the clergy of the Archdeaconry of London, in May, 1853, entitled "Suggestions for the Extension of the Ministry, by the Revival of the lesser Orders of Ministers." These two performances taken together yield abundant evidence that the learned Author has considered the matter well, in its history, in the principles it involves, and in its bearings on the arrangements already established in the Church. The three Orders of Ministers, as now settled, he does not propose to disturb in the least, as he holds them all to be of universal and perpetual necessity: his plan is, to make such further provision as is required by the present exigencies of the Church, and fully warranted by the practices of the Primitive Church; regarding the pressing wants and circumstances of the time as a sort of Providential direction to revive or invent some additional means and methods of carrying on the work of the Gospel.

Our readers cannot need to be told how clamorous the demand is becoming in our own beautiful and beloved Zion, that something be done. From all parts of our ecclesiastical confederacy, the cry is growing more and more earnest and piercing both for more laborers, and for more means to support them. The truth is, there is not one Diocese of the American Church but what has more or less of missionary ground, and many of the Dioceses have little else than missionary ground. On every side the field is opening and extending and beseeching the Church to enter; while, as things now are, the Church has no practicable way of answering the invitations that are sighed and wailed out from the desolate places of our land, for the blessings of her presence and ministrations. Nor is there any conceivable possibility that the case should be otherwise, for a great, great while to come: for the more work the Church does, the more she still finds to be done; the occupying of one place reveals or creates twenty other places that need and ought to be occupied: and when we consider what our country is, and what it promises to be; what causes are operating to unchristianize our people, and reduce them to the benightment of heathenism; and how many even of those who claim to be teaching the Gospel are really taking the surest course to run it out and make it come to nothing;—when we consider all this, it cannot but be manifest that many ages must pass away, before the meeting of fresh calls upon the Church can cease to have the effect of multiplying them.

Moreover, every day is heaping proof upon proof, that the supply of ministers is lagging further and further behind the demand. Everywhere is to be heard the voice of sighing and distress that so few enroll themselves as candidates for Holy Orders. It is indeed easy for different schools of opinion in the Church to be criminating and recriminating on this score; for those to keep saying that these are making the Church unprotestant, and therefore men will not enter her Ministry; and for these to be charging that those are rendering the Church uncatholic, and thereby keeping men back from her service; but such a proceeding is neither charitable nor wise; nay, rather it infers such a measure of spontaneous uncharity as can hardly fail, if persisted in, to draw upon its authors a sort of judicial infatuation; they being so bewitched and enthralled with their own unbenevolent fancies and conceits as to render them incapable of perceiving the truth, even though it be written in the plainest characters of common sense. The evil in hand may be sufficiently accounted for in other ways; and in such cases it may justly be affirmed, that they are unworthy of knowing the true explanation, who are unwilling to take the more charitable one. We will venture to say there has never been a time in the American Church, when there was so much of kindling earnestness, so ardent a spirit of devotion and self-sacrifice in her cause, as there is at this hour. Every day, the current of her life is running deeper and stronger, its pulsations growing more healthy and vigorous: a power and virtue has gone forth among her children, and is stirring thousands of minds to their inmost depths, and drawing and knitting up their energies into high purposes and inextinguishable resolutions in her behalf.

If we would know the real cause of what is so much deplored, we must look to the circumstances of the time. The truth is, in deliberating matters of this sort, men will not shut, nor ought they to shut, their ears to the warnings and advices of prudence. To be useful in the Church, men must live; and if they have not a fair prospect of living by the Ministry, they will needs prefer to be useful in a more private and unexclusive capacity. And here the question which stares them in the face, and looks them out of countenance, and will nowise be put by, is, how they can serve the Church, without vowing themselves into a perpetual aloofness from those pursuits and occupations, wherein they can see their way to a reasonable livelihood. They cannot be ignorant, if they would, that, great as is the present lack of clergymen, there is still many a zealous and devoted man among them, who is more than half paralyzed by a want of adequate means for his support, the daily necessities of life and straits of provision crippling his energies, and dragging his thoughts away from his vocation. To enter the Ministry as it now is, a man not only has to shut himself up to that pursuit, but so great are the requirements of study and preparation, as to prevent his learning how to get a living by other pursuits, even if he were not cut off from so doing by the solemnity of an oath. And how many do we see, whose constant, unavoidable strugglings with the exigencies of private necessity divert or withhold them from their public labors, or else clog and cramp their spirits in them, to such a degree as to make apparent that they could have served the Church more effectually out of the Ministry than they can in it! And how can men be expected to undertake the Ministry, when there is so much to convince them that they can be of more service to the cause by working as laymen, than by starving or suffering want, and thus being in a great measure unfitted for working at all, as clergymen?

That such is the fact, will not, we apprehend, be seriously questioned. It is quite too notorious to allow of argument. Nor does this infer any special defect of liberality on the part of Churchmen in bestowing their means. It is to be borne in mind, that in this country the territorial area of the Church is greatly disproportioned to her numbers. She has comparatively few members scattered over very large spaces. It is often nearly as hard work, and sometimes even harder, to serve a few people in the Ministry, than it is to serve many; because the fewness is apt to render each more sensible of his importance, and therefore more difficult to satisfy. A clergyman, moreover, cannot well be in two places at once; and yet so great is the dispersion of our people, that a clergyman often has need to be in many places, in order to come within reach of a number large enough to give him even a pittance of support. In short, from the very circumstances of the Church in this country, the proportion of clergy to people, and therefore of means to numbers, has to be much greater than would be the case, were our brethren so numerous or so drawn together as to form fair-sized congregations.

There is yet another consideration, and one that brings these arguments home with peculiar force to the present time. The vast increase of the precious metals for the last few years has greatly lowered the relative value of money. Or, which comes to the same thing, the expenses of living are every day becoming greater, riches are rapidly accumulating, and the prices of all the necessaries of life are continually rising. And everybody knows or ought to know, that in such a state of things the wages of intellectual labor, in all its forms, are the very last to rise. A clergyman has to pay the augmented price for whatsoever he wants, and still take up with the same old price for what he does: farmers, merchants, mechanics of course expect him to pay more than formerly for what he buys, but do not so readily think about giving him more than formerly to buy it with. In all this there is much to regret, but nothing that may be reasonably urged as matter of complaint or blame; it results from the common principles of trade, and the general laws of supply and demand. The most open-handed men are naturally a good while in learning to consider such a relative depreciation of money in their voluntary contributions towards those services which no money can adequately reward, and which require to be weighed in far other scales than those of commerce. Doubtless the balance and equipoise will get adjusted properly in time: when long trial shall have forced home upon men that the servants of the mind and soul cannot possibly live on their old wages, those wages will gradually work up to their old proportion. Meanwhile, there must needs be much suffering and discouragement in those professions which, though in the judgment of reason most necessary, have least speed in making their necessity felt; and which are therefore seldom or never taken fairly into account, till some time after all other things have found their proper level. It need scarce be said that we are now in the very midst of this trial. And though there be little or no cause for fear as to the ultimate result, the process cannot but be fraught with great hardships to those who are already in the Ministry, and equally great dissuasives to those who might otherwise enter it. It is therefore as irrational as it is uncharitable, to refer the evil in question to such causes as would furnish matter of unfraternal reproach and crimination.

All which, it seems to us, does but furnish the more pointed and convincing reasons why the Church should make haste at once to get about an extension of her Ministry. The evil, in its present severity of pressure, we believe to be temporary; we cannot doubt that within a moderate space of time it will pass away. It is by such trials and necessities that that Providence, in whose bosom dwells the perpetuity and prosperity of the Church, often conducts men to far wiser ends than they would ever come to by their own free choice and unconstrained forecast. We cannot but think, then, that it will be the part of wisdom, for the doctors and lawgivers of the Church to turn this temporary evil into a source of permanent good. It may be just the argument that was wanting to turn the balance in favor of what might else have seemed to be of questionable expediency.

There is indeed no denying that the matter we are arguing is beset with very considerable difficulties. The Church is so "fearfully and wonderfully made," her structure and being is so truly organic, each part is so fitted to the others, and all are so knit together in the vitalities of a common circulation, that it is something worse than folly to think of making a material change in any part of her system without more or less affecting the whole. It is not for tinkers and upstarts to be meddling with so sacred and so delicately-constructed a fabric. But the measure in hand has been too well tried and approved by experience, to be distrusted as an experiment. To suggest points and spin arguments touching the details of the work, is not our province: these are matters to be settled and adjusted by a large collective judgment, and by the deliberate action of many cool, thoughtful, and well-replenished minds. We hope we shall not seem guilty of rashness or presumption in thus agitating the general principle of the measure, and in referring to certain circumstantial arguments that appear to make strongly in favor of something being done. Nor do we care to conceal a notion which we have, though it may be more fond than rational, that this is a cause wherein Churchmen of all sorts may make "a long pull, a strong pull, and a pull altogether," and thus find motives to forget for a while, or at least to think less of, those questions wherein they differ. We purpose to resume the subject before long, in case there should be such a promise or prospect of concert as to render it of any practicable use. We will close for the present with a liberal extract from Archdeacon Hale's Charge, which may serve as a fitting inauguration of the subject in the minds of our readers.

There is nothing more remarkable in the history of our Reformation, than the mystery in which the authorship, if I might so speak, of our formularies is involved. It is, I am well aware, satisfactory to many minds to regard our Prayer Book as wholly derived to us from antiquity; but I think there is also satisfaction in contemplating those passages in it which are not ancient, and for which we are indebted to that Holy Spirit, who guided the minds and thoughts of our Reformers, and taught them how to embody scriptural truths in words such as were uttered in the purest age of the Church. It is a remarkable circumstance, that as the names of those Bishops and divines, by whose labors those services were reformed, are not recorded, so neither have we any information as to the motives which guided them in all at once passing by the lower Orders of the ministry, and producing an Ordinal in which the number of Orders is limited to three. It is probable that it was with our own Church then, as it is with the Church of Rome now; the whole energy of the ministry was absorbed in the service of the mass, and there was found no practical necessity for the separate existence of the lesser Orders of the ministry; and hence it came to pass that our Reformers retained for the service of the Church only those Orders, of the existence of which in Scripture there was clear evidence.

Had the lesser Orders of the ministry been in effective existence at the time of the Reformation, it would have been very difficult to have dispensed with their continuance; but it fared then with the lesser Orders of the ministry, as it might now with our present Diaconate; the great majority of our people are so little conscious of the existence of a separate Order of ministers called Deacons, that the abolition of that Order would not create any perceptible difference in our ministrations, or leave a vacuum to be from other sources supplied.

I have elsewhere directed attention to the very broad line of distinction in the performance of ministerial duty, by which the two Orders of Deacon and Priest, in our Church, either are or were intended to be separated. So broad is the line, so marked the difference, that it has appeared to many persons, that were the number of our Deacons multiplied, and their specific duties extensively performed, nothing more would be wanting to supply that defect in the extent of our pastoral ministrations, of which we all are sensible. I admit that this is theoretically true, and that all we want is a body of men qualified to perform the Deacons' duties, to read Holy Scriptures and Homilies, to instruct the youth in the Catechism, and specially to search for the poor, sick, and impotent people of the parish. But practically the Deacon's office is too high in authority, if I might venture so to speak, it is too sacred to allow it to be made other than it is at present. Were men willing to be Deacons, and to remain Deacons, being of humbler views and lower attainments than those now required in persons admitted to that Order, such a change could hardly be made without lowering the estimation of the Order in general, if not of the whole ministry. Besides this, the ecclesiastical and social status of the Deacon, as a person admitted to holy Orders, is so bound up, as it were, with our whole law and our conventional notions of society, that the formation of a Diaconate of a different character from that we now possess, or the making the Diaconate consist of persons of two descriptions, would require more alterations in our laws and customs than can easily be effected.

That our Church stands in need of ministers of a lower order than that of Deacons needs, I think, no other proof than the fact, that with the consent of their Bishops a considerable number of the clergy in large towns have availed themselves of the assistance of a new class of persons, denominated Scripture Readers, who are employed in visiting the houses of the poor, in reading to them the Scriptures, and instructing them in the great truths of religion. It can scarcely be denied, that these persons do actually share with the incumbent the cure of souls; for though precluded from performing those public ministrations in which the Deacon is permitted to assist the Presbyter, they act "as messengers, watchmen, and stewards of the Lord; they teach and admonish; they feed and provide for the Lord's family; they seek for Christ's sheep that are dispersed abroad;" not, indeed, in churches, but throughout the whole length and breadth of the parish. It is because these appear to me high and holy duties, that I venture to draw the attention of the Church at large to their real nature, and to invite our rulers to consider whether there is not some irregularity in these proceedings; whether, if a lower order of ministry is needed, it is right to introduce it privately, by an arrangement, as it were, first between the Prelates themselves, and then between the Bishops and Incumbents; and whether they have power to create or to restore an order of ministers, and to permit laymen to share in the spiritual charge of the people, without the consent of the Church at large, without order properly and legally made for their admission, government, and regulation. With respect to public preaching or ministering the Sacraments, there can be no doubt whatever, that as our Bishops alone are authorized to call men to that work, so they are limited to give that call according to the prescribed formularies of our Church, and to commit the administration of the Sacraments only to Priests and Deacons. But when, according to the words in the latter part of the Twenty-third Article, it is added, "Those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation to call and send laborers into the Lord's vineyard," I think that few persons would contend that, provided persons called to be ministers in the Lord's vineyard do not preach in public or administer the Sacraments, it is competent to the Bishops, each in his own diocese, to call such persons to share the ministry by such titles and for such duties as they think fit, and this in a private manner without public prayer, and without mission publicly given. I do not underrate the necessity which may be pleaded to justify this irregularity, but the proceeding is, I think, anomalous, and unsanctioned by the practice of the Church at any period of her history, whether before or since the Reformation. The Readers of whom mention is made in Strype's Annals in the year 1559, and who were recognized in the Convocation of 1562, had no duties intrusted to them but those of public ministration, and only in parishes where there was no Incumbent or Curate; they were not allowed to interpret Scripture, but only to read what public authority appointed. They were not spiritual guides or teachers, but only public readers of public offices. Their place was in the Church, and nowhere else; and when a Curate came, their occupation ceased.

The thoughts to which I now give utterance have been for many years in my mind. I have long been of opinion that the Church, both at home and abroad, must adapt her ministrations and her ministry to new wants and new conditions, to the varieties of climate, the peculiar habitation of the colony, and the increase of population. The whole condition of our Church, with reference to her connection with the State, her relation to other Churches and sects, her property, and her endowments, has of late years been subject to such vast changes, that it ought not to surprise us if changes without should require changes within.

Whenever the question of the formal and authorized restoration of the lesser orders in our Church shall come under consideration, it may possibly appear desirable to revive not only the Order of Subdeacon, but also that of Reader, and to bring our Church to uniformity, in this particular, rather with the Eastern than with the Western Church. But whether the Ministry be strengthened by one or two orders, in either case a form of Ordination would be required. To devise such a form would not be difficult, if we adhere to the fundamental principles of our own Ordinal. Our Reformers departed as little as possible from the Ancient Pontifical, they clothed it with the ornaments of grace and beauty, without marring its relative proportions. It is in perfect accordance with the Pontifical, that Bishops, Priests, and Deacons are ordained at different parts of our Communion Service; Deacons after the reading of the Epistle, Priests after the reading of the Gospel, Bishops after the recital of the Nicene Creed; Deacons by the imposition of hands of the Bishop alone, Priests by the imposition of the hands of Presbyters as well as of the Bishop, Bishops by the hands of members of their own Order. In the revival of one or more of the lesser Orders, similar proportions might be observed. It would be out of place to set forth more particularly the details connected with this subject. But I must not omit to mention one point, which will demand the most anxious consideration, namely, whether the member of a lower Order should be required to forsake every wordly employment; and whether the admission of that Order should be considered, as a vow of perpetual obligation, compelling the recipient to continue in his ministration to the end of his life. Whatever duties may be confided to them, the Church ought to take care that they are duly qualified, in respect of learning as well as character and conduct; and if, for the lesser Orders, the standard of learning were this, such a knowledge of Scripture and of theology as is attainable by persons who are not acquainted with the ancient languages, the want of those higher attainments, which are now by our Canons required from persons admitted to Holy Orders, would be the barrier, which would and ought to prevent persons in the lesser Orders from seeking the higher places in the Ministry.

As to the authority by which the changes in the constitution of our Ministry may be affected, I adhere to the opinion years since expressed, that it must be the voice of our Church speaking through the Convocation of both provinces. And when I thus speak, I mean the Convocation as it now exists, with all those powers and privileges which, though not exercised for many long years, do by law pertain to it. We ought to bear in mind, that the alteration in the constitution of our Parliament, as respects the religious qualifications of our legislators, has done nothing but incapacitate the Parliament from forming a just notion of the wants of our Church, or of the Clergy. It has not altered the legal ties, which bind the Church and the State together, though it may render it necessary for the Church to resume to a certain extent the management of her own affairs.

I may add, in conclusion, that I may appear to be guilty of presumption in proposing such important topics for public consideration, as those now discussed. I might plead the necessities of the Church for my apology. I have, however, the satisfaction of believing, that as I have already communicated all my thoughts upon these subjects to those of my ecclesiastical superiors, to whom I am bound to defer, I am very far indeed from acting contrary to their wishes in submitting these matters to public consideration. I have said but little of my own feelings, for words would be wanting, were I to attempt to express my own sense of the awful importance, which attaches to deliberations upon such a subject as that of the extension of the Christian ministry. It may not be given to the Church of England to provide for her own wants, but I have reason to believe that amongst those who preside over the

Church in the United States, there are many who are fully alive to the necessity of some great increase in the number of her teachers; and that it is probable that the revival of the lower Orders of ministers in the Reformed Episcopal Church may first take place in that Church, which, as it has not the advantages of a Union with the State, is free from the incumbrance of political ties.

SIGNS AND SYMPTOMS IN CANADA.

The unhappy postponement of the Colonial Church Regulation Bill in the English Parliament is in a fair way, apparently, to produce some good effects. Already, in the Diocese of Toronto, the question is raised of falling back on the inherent rights and powers of the Church, and so having a voluntary synod. And unquestionably the result of the course lately pursued by Parliament will be, that if the Church cannot have permission to exercise her original prerogatives, she will exercise them without permission, acting in obedience to the strong law of necessity and of self-preservation. And surely it is high time for English Churchmen, both at home and abroad, to consider how they may be true to their duties as subjects without shirking or prevaricating their duties as Christians. That the Church should be effectually weaned from her old dotage to the Crown and State, has long seemed to us "a consummation devoutly to be wished;" and it may well be thought, that the policy, now for a long time acted upon, of stripping her of all the benefits, without anywise relaxing the burdens of that old connexion, is to be, under Providence, the means of bringing this about. It is growing more and more evident every day, that the State has no soul or conscience in its dealings with the Church: if suffered to go on, it will doubtless suck all the marrow out of her bones, and then leave them to bleach on the sands of contempt; and even if, instead of standing by her, when it can no longer use her as a tool, it should turn in and help the birds and beasts of prey to plunder and devour her, this would be far more lamentable than strange. And perhaps the best way for the Church to avoid deserving such treatment, is by seasonably taking such a stand as will render it impracticable, and even perilous. So that, in view of the spirit that has lately been manifested by the State towards the Church, we may justly apply to the latter, with certain obvious modifications, those great lines of WORDSWORTH:

> "'Tis well! from this day forward we shall know
> That in ourselves our safety must be sought;
> That by our own right hands it must be wrought;
> That we must stand unpropped, or be laid low.
> O dastard whom such foretaste doth not cheer!
> We shall exult, if they who rule the land
> Be men who hold its many blessings dear,
> Wise, upright, valiant; not a servile band,
> Who are to judge of danger which they fear,
> And honor which they do not understand."

Such being our own long-cherished sentiments, we are of course ready and ripe to sympathize with the demonstrations now being made in Canada on the subject. Doubtless, forbearance should be exercised, until it ceases to be a virtue: the Church must never forsake the principle that it is better to suffer wrong than to do wrong; nay, she should patiently suffer wrong, perhaps, until such suffering be itself a doing of wrong. But may it not already well be asked, "How long?" must she continue to crouch and supplicate for what is her own, when the only effect of so doing is to invite insult and oppression? must she keep on serving and waiting, when kicks and cuffs are all she gets for reward? Assuredly, her prayers and prostrations will stand a better chance of being heeded, when she shall have shown that she has that in her which may challenge respect, and which must be respected. And who can better act as the apostle of such a demonstration than the brave, venerable, clear-headed and stout-hearted Bishop of TORONTO?

As significations of the spirit which has been awakened in that Diocese, we subjoin extracts from two of the leading papers, the *The Toronto Patriot* and *The Church*, which may be presumed to represent, in some good measure, the general feeling in that Diocese. *The Church*, after regretting the postponement of the Bill in question, and hoping that it may ultimately succeed, has the following:

> In the meantime, will the Bishop of this Diocese, it may be asked, feel disposed to organize the Conference which is to be convened on the 12th of October next, upon this Bill, as a basis? We will take the liberty of saying that we think it would have, in many respects, a good effect were his Lordship to do this. We are expressing, of course, our own private opinion, and trust that we shall not appear to be officious. There are many points of the Bill which it seems desirable to attain at once,—the demarcation of parishes, for example, a measure from the want of which much inconvenience has been experienced. The Bill evidently takes for granted that his Lordship has the power of making this demarcation. No doubt the whole matter of synodal action will be thoroughly discussed at the Conference, when it would be well, it seems to us, if some judgment were taken as to the provisions of this Bill, and a memorial adopted urging the Home Government to a speedy settlement of the question.
>
> Should the Bill in question, or any similar measure be definitively thrown out, and the British Parliament do us the enormous and almost incredible injustice of denying us the power of self-government, the remedy, we take it, will be in our own hands. *We must have a voluntary synod.* We hope we are not stepping beyond our proper province in expressing this opinion,—an opinion which, we venture to think, may be expressed in the most positive language possible, for we are fully persuaded that such is the firm and earnest conviction of the Diocese at large. What the other Colonies might, in the event we have imagined, find it wise and expedient to do, we cannot say; but of this we are well assured, that in the British North American Colonies, the Church will never be anything but comparatively feeble and crippled without her synods. It is considered in the judgment of many experienced lawyers, that the step of organizing a voluntary synod would be a perfectly safe one; that no legal penalties need be apprehended. It will be remembered that, when the late Attorney General opposed Mr. GLADSTONE's Synod Bill, he did so on the ground that the measure was superfluous; that "he was not aware of any statute which prevented the Colonial Church from holding such assemblies, and that he believed that the laws relied upon as restricting that Church in these respects applied only to the Church of England in England." But, even supposing the case to be doubtful, can it be conceived that, in an age of civil and religious freedom like the present, and in a colony like Canada, where the Church enjoys none of the privileges of a national establishment, penal laws would be enforced against a body of honest and loyal men meeting together merely for the worthy purpose of regulating the concerns of their Church? We have not a doubt that our synod would be, in fact, notwithstanding all the ecclesiastical laws which in theory might be infringed, as secure as the Methodist Conference; and it will not surely be questioned, we imagine, that a government which should talk of *præmunire* and the like, in such a case, would be very generally scorned and detested, as combining the highest tyranny with the lowest imbecility. We think, then, that this experiment of the voluntary synod might be made without danger; and we feel assured that its decisions and its discipline would be, on the whole, just as much respected and obeyed as though it possessed parliamentary sanction. Its judgments, if wanting the means of legal enforcement, would be binding *in foro conscientiæ*; and that constraint of conscientious obligation, we have no reason to doubt, would be found here, as it has for half a century been found in the United States, sufficient for the good government of the Church.

The *Toronto Patriot* takes precisely the same view of the matter, as will be seen by the following passage from a late editorial:

> We sincerely hope that the venerable Bishop of TORONTO will no longer wait the action of the Imperial Legislature, but will at once proceed to convene his clergy and laity, and act upon the powers which are innate to the Church herself; powers which, it is true, the Church at home has consented to suspend, but which are naturally her own, and can be used whenever circumstances should require their exercise. We understand that the Bishop purposes assembling the clergy and representatives from the laity sometime in October next. Only let that meeting proceed to business in an orderly methodical manner, and the want of Imperial permission will never be felt. Parliament has declined to remove the doubts as to the powers of the Church of England in the Colonies to act for themselves. It therefore remains for the Church to act, and if the Imperial Parliament think fit to interfere, let them do so. All that the Church of England in the Colonies wants, is permission to meet and to make regulations for the good government of their own body; a power which is possessed by every voluntary association in the country. Nothing is required with regard to property which is not already granted; and the Church Society's rules and regulations might be modified so as to be, in fact, a Board for the management of the the temporalities of the Church under the direction of the Synod or Convention.

THE CHURCH AT HOME.

New York.—Between the 4th and 14th of August, inclusive, the Rt. Rev. the Provisional Bishop held confirmation in eight places, giving the Apostolic rite to 59 persons. Within the same period, he also laid the corner stone of Zion church, New York, and consecrated St. James' church, Goshen, and St. John's church, Richfield Springs.

Vermont.—It is truly gratifying to learn that Norwich University is thriving under the able and judicious administration of President BOURNS. The Commencement of the institution took place on Thursday, the 4th of August. The Board of Trustees, of which President PIERCE has for some time been a member, held a meeting the preceding day, when the following additions were made to their number: The Rev. GEORGE B. MANSER, of Bennington, Vt.; the Hon. T. P. REDFIELD, of Montpelier, Vt.; the Hon. EDMOND WESTON, of Randolph, Vt.; Governor ROBERT P. DUNLAP, of Maine; Col. C. C. BENTON, of Lebanon, N. H.

The degree of A. B. was conferred upon HENRY O. HERRICK, and the degree of B. S. upon J. EDWARDS AINSWORTH. The Rev. ORLANDO D. MILLER, of N. Adams, Mass., was admitted to the degree of A. M. in course. The honorary degree of A. M. was conferred upon JULIUS P. ATWOOD, of Madison, Wis. The honorary degree of D. D. was conferred upon the Rev. PHILEMON H. FOWLER, of Utica, N. Y., and also upon the Rev. GEORGE B. MANSER, of Bennington, Vt. The degree of LL. D. was conferred on His Excellency FRANKLIN PIERCE, President of the United States.

New Jersey.—On Tuesday morning, 23d of August, the Bishop laid the corner stone of St. Stephen's church, Millville, and made the address. There were present, the Rev. Mr. HOFFMAN, the missionary, the Rev. Dr. BERRY, the Rev. Messrs WILLIAMS, MACKIE, COE, ADAMS, and E. K. SMITH, the Rev. Messrs. COOK and TRAVIS, (of the Diocese of New York,) the Rev. Mr. BEASLEY, (of the Diocese of Pennsylvania,) and the Rev. Mr. MERRITT, (of the Diocese of Toronto.)

On Tuesday evening, 23d August, the Bishop laid the corner stone of Christ chapel, in Elizabethtown, and made the address. There were present, the Rev. Messrs. ADAMS, the Assistant Minister, WOOD, PATERSON, PEET, SOUTHARD, MACKIE, COE, and E. K. SMITH, the Rev. Mr. TRAVIS, (of the Diocese of New York,) and the Rev. Dr. DUCACHET and the Rev. Mr. BEASLEY, (of the Diocese of Pennsylvania.) Domestic circumstances prevented the attendance of the Rector elect, the Rev. Mr. HOFFMAN.

On Wednesday, 24th, (St. BARTHOLOMEW's Day,) the Bishop consecrated Christ church, New Brunswick. The Rev. Mr. STUBBS, the Rector, read the request to consecrate, the Rev. Mr. HOFFMAN read the sentence of consecration, the Rev. Mr. PATERSON read morning prayer, the Rev. Mr. CROES read the first lesson, the Rev. ELVIN K. SMITH read the second lesson, the Rev. Mr. SOUTHARD said the Litany, and the Rev. Dr. WATSON read the Epistle. The Bishop preached the sermon, and administered the Holy Communion; assisted by the Rev. Dr. WATSON, the Rev. Mr. STUBBS, and the Rev. Mr. MERRITT (of the Diocese of Toronto.) There were also present, the Rev. Messrs. PHILLIPS, ISAAC SMITH, ROWLAND, and FREEMAN, and the Rev. Messrs. FOWLER, CLAPP, HASKINS and TRAVIS (of the Diocese of New York.)

Western New York.—On the afternoon and evening of Friday, Aug. 12, the Rt. Rev. the Bishop of the Diocese visited St. Luke's and Trinity churches, Rochester, confirming 21 at the former, and 23 at the latter. On Sunday the 14th, he visited St. Paul's, Trinity, and St. John's churches, Buffalo, confirming 26 at the first, 32 at the second, and 54 at the third.

The Annual Convention of the Diocese was held in St. Paul's church, Buffalo, on Wednesday and Thursday the 17th and 18th. After the customary religious services, including a sermon by the Rev. F. P. TYLER, of Fredonia, from the text,—"Can ye not discern the signs of the times?"—the Convention was organized; 71 clergymen answering to their names, and 81 lay deputies, representing 48 parishes. The Rev. Dr. PROAL was elected Secretary, and the Rev. Mr. MATSON Assistant Secretary. Certain other preliminaries being adjusted, the Bishop then proceeded to his address. From this it appears that since his return from Europe, Oct. 2, 1852, he has officiated in 93 organized parishes in the Diocese, and in 6 places where the Church is not organized; baptized 12 persons, administered the Holy Communion 25 times, instituted one rector, admitted three new candidates for orders, ordained 6 deacons, and 12 priests, given consent to the organizing of three new parishes, consecrated four churches, transferred 16 clergymen to other Dioceses, and received 12 into the Diocese, preached 132 times, delivered 31 confirmation addresses, confirmed 917 persons, and travelled about 5,000 miles in the discharge of his duties. The Diocese has 125 clergy, 9 candidates for orders, 140 organized parishes with 122 Church edifices and 50 parsonages, and 49 missionaries.

In the course of his address, the Bishop remarked that a question had arisen as to whether parishes voided their act of incorporation by neglecting to elect a vestry annually; and suggested that a committee be appointed to examine the subject, and report thereon at the next Convention. He dwelt at length on the duty of Christians giving liberally of their means to the support of the Church, and forcibly pressed the argument for the tithe. He also made some reference to the apostacy of Dr. IVES, the substance of which was given last week. The following is a report of his observations on another point;

> In the course of the past year it had been represented to the Bishop that anonymous pamphlets, inculcating unsound teaching, and misrepresenting the views of the Church and clergy upon some points of doctrine, had been industriously circulated through the Diocese. He spoke of such proceedings as unfair, dishonorable, and jesuitical; and indicating that the authors were unwilling to discuss or disseminate their views openly; it was a fair inference that they who loved darkness rather than light were men whose deeds were evil.

On the second day, several other lay delegates presented their credentials, and took their seats. The following resolution was then moved by Mr. JOSEPH BENEDICT, and adopted by the convention:

Whereas, It is apprehended that many of the clergymen of this Diocese are inadequately provided for by the salaries stipulated to be paid to them by their respective parishes, and are subjected to much inconvenience and embarrassment in consequence of a neglect of prompt payment of the salaries stipulated to be paid; and

Whereas, It is believed that this state of things is exerting an injurious influence in this Diocese upon its growth and advancement, by deterring young men of piety, ability and energy, from entering upon the arduous duties of the ministry; therefore

Resolved, That a committee of three laymen be appointed for the purposes of considering the subject and making such recommendations to this Convention as in their judgment may tend to remove the difficulty.

Mr. H. E. ROCHESTER rose to a question of privilege. He stated that the Rev. Dr. JUDD, though not in charge of a parish, was Professor in the Academy at Avon, an incorporated Institution, and thus was by the canon entitled to a seat in this Convention.

The Chair explained. He said that while making up the list of clerical members, five years ago, Dr. JUDD laid before him a certificate of his election to a Professorship in the incorporated Academy at Avon; and that thereupon his name was placed on the list of the clergy entitled to seats. But since that time the Academy had suspended operations; and the Bishop had asked Dr. JUDD if he considered himself as still entitled to a seat by virtue of his office as Professor—to which the Doctor replied that he did not. The Bishop had considered that Institution as having been defunct for four or five years past, and consequently that Dr. JUDD could not rightfully claim a seat in the convention on account of his holding a nominal Professorship in an inoperative Institution.

Mr. ROCHESTER stated that the Academy was again in operation, and that circumstances renewed Dr. JUDD's right to a seat.

Mr. HAWLEY, of Avon, said that as he was a Trustee of the Academy, he begged the privilege of making an explanation. Dr. JUDD was elected Professor of that Institution some five or six years since; but had never performed any duties there, either before or since the resuscitation.

Mr. ROCHESTER thought that that fact did not set aside the Rev. Dr.'s claim, as he was ready and willing to discharge his duties; and if there was no work to be done, that was the fault of the Trustees not of the Professor.

Mr. HAWLEY then remarked that the Rev. Dr. JUDD had sought this appointment, not for the purpose of teaching, but as he had himself expressly declared, solely for the purpose of obtaining a seat in the Convention.

The discussion then became very animated—turning upon the question whether it was contemplated by the canon that a person who had no seat in the Convention could become entitled to one by obtaining a merely *nominal* professorship in an incorporated institution. The debate was conducted by GOV. SEYMOUR, Mr. BENEDICT, Mr. P. M. DOX, the Rev. Dr. BOLLES, the Rev. Mr. BROWN, and several others.

The question being taken, Mr. Rochester's motion that the Rev. Dr. JUDD be admitted to a seat, was lost.

The Committee on the subject of Trustees of the General Theological Seminary, report that the Diocese was entitled to 21 Trustees, exclusive of the Bishop, and nominated the following persons.

The Rev. Drs. W. SHELTON, BENJAMIN HALE, J. V. VAN INGEN, H. GREGORY, P. A. PROAL, J. A. BOLLES, E. H. CRESSEY, and H. W. LEE; the Rev. Messrs. E. INGERSOLL, F. ROGERS, C. H. PLATT, and M. VAN RENSSELAER; Messrs. JOSEPH JULIAND, T. H. HUBBARD, T. H. ROCHESTER, G. B. WEBSTER, J. E. HINMAN, W. C. PIERREPONT, WILLIAM A. SEAVER, H. SEYMOUR, and W. S. DE ZENG.

H. E. ROCHESTER, Esq., offered a preamble expressing the concurrence of the Convention with the remarks of the Bishop on the subject of the apostacy of the late Bishop IVES, and stating the conviction that the numerous defections of the clergy to the corrupt communion of the Church of Rome called for some remedial measures—accompanied with a resolution that so much of the Bishop's address as related to the apostacy of Bishop IVES be referred to a committee to report to this Convention some course to be recommended to the General Convention, to prevent such apostacies in future.

The preamble and resolution gave rise to an animated discussion. Mr. DOX denied that the apostacies were numerous, and deemed it would be injurious to the Church to send forth the declaration that they were. He did not object so much to the resolution, as to the preamble. Mr. Rochester thereupon withdrew the preamble. The Rev. Dr. VAN INGEN objected to the resolution, because it sought to inflict discipline before a person had committed an overt act. He said that a person might have doubts and even dangerous tendencies, but reflection and further examination might bring him back to loyalty to the Church. But premature discipline would prevent his being reclaimed. Mr. Rochester said that what he sought by this resolution was to put an end to such a state of things as now existed. For example, a clergyman might preach in that pulpit to-day, and to-morrow be a pervert in the Church of Rome. Dr. VAN INGEN replied that a man might, also, as a clergyman in good standing, preach in that pulpit to-day, and to-morrow be a branded adulterer. To-day, officiating as a clergyman in the confidence of the Church; to-morrow, a Presbyterian—assailing her distinctive and fundamental tenets. How can you reach this by discipline, unless you punish on suspicion? If a man commits an overt act, or preaches false doctrine, there are already laws by which he can be reached, and no new enactment is needed. He concluded by offering as a substitute for Mr. ROCHESTER's motion,—a resolution expressive of the grateful sense of the Convention of the terms and manner in which the Bishop had alluded in his address to the apostacy of the late Bishop of North Carolina. The whole subject was, however, on motion, laid upon the table.

The more important elections for the year were as follows:

Standing Committee,—The Rev. Drs. HALE and SHELTON, and the Rev. Messrs. BISSEL and LIVERMORE; Messrs. D. S. HALL, W. C. PIERREPONT, T. D. BURRALL, and DAVID HUDSON.

Delegates to the General Convention,—The Rev. Drs. PROAL, GREGORY, and VAN INGEN, and the Rev. Mr. INGERSOLL; Messrs. W. C. PIERREPONT, HORATIO SEYMOUR, G. B. WEBSTER, and BENJAMIN PRINGLE.

Several other particulars having been disposed of, and a motion having been made to adjourn, the Bishop, before putting the question, made a brief address, urging the necessity of rallying round the Bible and Prayer-Book as our safeguards against error. Differences of opinion there might be, but so long as we adhere to the Prayer Book, there cannot be a wide departure from the standards of the Church. He denied that the apostacies to Rome were numerous, or that there was any occasion for alarm; and exhorted persons to engage in extending the borders of our Zion, in building up churches in their immediate neighborhood—whether you call them High churches or Low churches it matters not,—as the most effective way of opposing the progress of Romanism.

It is worthy of special mention that he good people of Buffalo showed the most generous hospitalities towards the members of the Convention. The praise thereof was in the mouths of all concerned: no one who has tasted the free and noble courtesy of the Buffalonians could have expected that they would do otherwise. We hope that the example will not be forgotten by the New-Yorkers at the forthcoming Diocesan and General Conventions. The sense of the Convention at Buffalo is shown by the following, adopted on motion of Dr. PROAL:

Resolved, That the thanks of this Convention be presented to the congregations of the city of Buffalo, for the hospitality so generously extended to its members during the present session, and that the Rectors of said churches be requested to give publicity to this resolution in such a way as they may deem expedient.

Pennsylvania.—On Sunday the 21st ult., the Rt. Rev. the Bishop of the Diocese held a special ordination in the church of the Advent, Philadelphia, when Mr. DAVID J. HENDERSON, a licentiate of the Scottish Presbyterian body, was admitted to the Order of Deacons.

Maryland.—The Rev. JOHN P. ROBINS, a presbyter of the Church in this Diocese, has lately perverted to Presbyterianism. At a meeting of the Presbytery of the Eastern Shore, held on the 2d of August, he appeared and expressed a desire to unite with them; whereupon, after the usual examinations, he was unanimously received, and his name ordered to be entered on the roll.

From a circular lately issued we learn that special efforts are being made to build a small church at the Hannah More Academy. Mrs. A. C. LYON, the Principal of the Academy, has been laboring with the most heroic zeal and perseverance in the good cause; and it is to be hoped that Churchmen will not suffer a lady of her spirit and character to labor in vain. The Editor of *The Churchman* is authorized by Mrs. LYON to receive any sums that may be contributed for the cause; which the Editor will most gladly do, fearing nothing so much as that the sums will not be so many nor so large as the undertaking needs and deserves. The truth is, such noble Churchwomen as Mrs. LYON and Mrs. HOYT are not so plenty, that we can afford to have them discouraged. We subjoin from the circular a part of a communication on the subject, written by a "Presbyter" to the Philadelphia *Register*:

> And now, Mr. Editor, amidst the appeals that are daily made to the sympathies of the Church, and to the liberal hand of her holy brotherhood, it has come to the writer's knowledge that there is a noble work going on at the Hannah More Academy, Maryland, viz., the building of a temple to the LORD, for His honor and glory, and the spiritual good of the daughters of the Church, (who are there trained for time and for eternity,) and the surrounding population. Through much of self-denial, and years of indefatigable exertion, Mrs. LYON looks forward with joy to the crowning of her long-cherished desire. She has uniformly refrained from making an appeal to the Church at large for aid, and now the writer takes the liberty, (without her knowledge or consent,) of saying to Churchmen who have hearts and purses, and are willing to lend their aid, small or great, to the building up of MESSIAH's kingdom, that this is a work worthy of their sympathies and good deeds. And not only is it *worthy*—it has *claims* on the Church; it is the *work of the Church* from beginning to end; it is *thoroughly* a Church institution, with its excellent chaplain, principal, and corps of teachers and assistants, all devoted to the work of the Church with singleness of heart, comprising a family of about fifty souls. For years, at great inconvenience, they have held their services in the school-rooms: for years has that indomitable woman saved and solicited here and there, until she has accumulated some $800 or $900, for the building of a small chapel. And now the work has actually commenced. The chapel is to be of grey stone, quarried in the neighborhood, in the Gothic style, and is to cost about $1,200. The stone is the gift of a friend to the work, and the hauling of it is the gratuity of another; so that a few hundred dollars more only are needed to accomplish a work so desirable for the institution and the well-being of the neighborhood. The surrounding population, for the most part, are poor, not able to render assistance, but they are well disposed to the Church and her holy services; and the indefatigable chaplain goes in and out among them, discharging the holy offices of a missionary, "without money and without price." Surely, then, here is a work of love appealing to the brotherhood of the Church, and will not the LORD put it into the hearts of some of the favored to cheer that faithful little band in their laudable undertaking? We doubt not that He will. "Cast thy bread upon the waters, for after many days thou shalt find it." Give in love and faith: it is given unto the LORD, and He will repay: it is cast on the ocean of Infinite Love, whose tides flow in circles, and for every circle flowing outward, there is one returning, *flowing in, on which the* LORD *gives back in blessings ministered from His hand, for time and eternity, all, and much* MORE *than all, that is given in love for His honor and glory!*

Ohio.—The Rt. Rev. the Bishop of the Diocese held an ordination in Rosse chapel, Gambier, on Sunday the 21st ult., when Messrs. F. GRANGER, J. TRIMBLE, J. E. RYAN, E. C. BENSON, and T. CORLETT, graduates of the Theological Seminary, were admitted to the Order of Deacons. The sermon was preached by the Bishop, and the candidates were presented by the Rev. Dr. BROOKE; Professor DENISON and the Rev. S. G. GASSAWAY also assisting in the services.

Wisconsin.—The *Journal* of the Fifth, Sixth, and Seventh Annual Conventions of the Diocese, has made its appearance. The document of course includes the proceedings of the Diocese for the last three years. From the three addresses of Bishop KEMPER it appears that during that time he has consecrated in the Diocese 4 churches, ordained 4 priests and 13 deacons, and confirmed 296 persons, 73 of whom were in 1851, and 145 in 1853. The present number of candidates for Orders is 7. Several other churches are stated to be in course of building. The Diocese has 31 parishes, and 30 clergymen. The abstract of the parochial reports for 1851 gives 1,144 communicants, 232 baptisms, S. S. teachers 72, scholars 425.

Texas.—The *Journal* of the Fourth Annual Convention of the Diocese has just come to hand. There are 16 parishes and 10 clergymen in the Diocese. The main statistics for the year are as follows: Baptisms, 153; confirmations, 38; number of communicants in 13 parishes, 320; S. S. teachers in 12 parishes, 31; scholars, 155. Bishop FREEMAN, in his address, reports a large field, a ripe harvest, and a great scarcity of laborers.

THE CHURCH ABROAD.

England.—The progress of the English Church within the last 35 years is well shown by comparing the statistics of the Sunday Schools. In 1818, the population of England and Wales being then 11,642,683, the number of Sunday schools was 5,463; of scholars, 477,225: in 1851, with a population of 17,927,000, there was 23,984 schools, and 2,407,409 scholars. Not the least note-worthy point in this comparison, is that it indicates a falling back on the distinctive principles of the Church in respect of Christian nurture; the ground, we mean, that people are to be trained and educated into the doctrines and practice of Christianity, instead of being stormed and excited into them by the methods of sectarian revivalism. The discipline of the Faith is to grow with their growth, and strengthen with their strength, that it may come to pervade their thoughts, feelings, remembrances, and attachments, as a sort of vital essence; the more operative, forasmuch as they know not when it begun, remember not how it was planted; and because, in its secret ubiquity and efficacy, it is like the atmosphere which they have always breathed. Who can estimate the extent to which the sanctifying influence of the Gospel will thus take hold of a people, silently but powerfully moulding, quickening, and purifying the national character?

THE CALUMNIES so wantonly hatched and so obstinately pursued, of late, against the Bishop of SALISBURY, have had the effect of moving and enlisting the strong sympathies of the clergy of his Diocese in his behalf. An address to the Bishop has been put in circulation, which we subjoin. It is said that one clergyman of Dorsetshire complained that he had been called upon by his Archdeacon to sign the address and because, his conscience not permitting him to do this, he was apprehensive of being regarded as a "marked man." Probably he does not mean to suffer for conscience' sake, if he can help it. The address is as follows:

> We, the undersigned Clergy of the diocese of Salisbury, feel it our duty to tender the assurances of our cordial sympathy with your Lordship, under the calumnious aspersions which have been recently cast upon your character.
>
> We gladly avail ourselves of this occasion to testify our unfeigned respect for your Lordship's person and office, our undiminished confidence in the integrity with which you discharge your sacred functions, and our deep sense of the zeal and self-denying liberality with which it is your constant study to promote every charitable and pious work throughout your diocese.

The Bishop of CHICHESTER, at a late confirmation in the parish church of Shoreham, intimated that henceforth he should decline to confirm any candidates under 14 years of age. It is stated that many persons below that age had been prepared, and would, but for this intimation, have been present for the Apostolic rite.

New Brunswick.—The Bishop of FREDERICTON had summoned the clergy of his Diocese to the Triennial Visitation on the 31st of August, the day appointed for the consecration of his cathedral. It was officially announced that on the day of the consecration the Bishop of QUEBEC would preach in the morning, and Bishop SOUTHGATE, of Boston, in the evening. The Rev. Dr. HAIGHT, of New York, had also engaged to preach in connection with the services.

The *St. John's Chronicle* states that on Sunday the 31st of July, the Bishop of FREDERICTON held a confirmation in the parish church of Petersville, giving the sacred rite to 35 young persons, whom he afterwards addressed in a style peculiarly suited to a rural congregation. In the afternoon of the same day, the Bishop preached in the new and beautiful church nearly finished at Dublin Valley. The sermon, which was founded on the words, "Our friend LAZARUS sleepeth," &c., was listened to with the deepest attention, and a wish was expressed at the close of its delivery that he would consent to publish his admirable discourse. The congregation was very crowded, and included persons from a distance of more than twenty miles. The Churchmen of the Parish were much delighted with their Bishop's visit and would be glad to see it early repeated.

FOREIGN.

There is no news from Europe since our last, save what comes by telegraph from Halifax, the steamship *Europea* having arrived there on Monday evening the 29th.——Debates had taken place in the English Parliament on the Turkish affairs, the effect of which had been to cause a temporary depression in the funds. A parliamentary report on the Slave Trade Treaty had been issued by the Select Committee appointed to investigate that subject. The substance of the report is stated to be as follows: In 1850, Great Britain had 24 treaties with civilized powers to suppress the trade. Of these, 22 give her the right of search, those with France and the United States not giving this, but agreeing to maintain a squadron off the African coast. England also had, in 1850, 42 treaties with African chiefs and princes. Since that date she has formed two more with civilized powers, and 23 more with Africans; making, in all, 91 treaties to suppress the trade. The report states that the traffic would soon be extinguished if the Cuban market were closed, and that the present is a favorable time for England, France and the United States to join their efforts to stop it there. The report also says that history does not record a greater breach of national honor than is established against Spain; and expresses surprise, that, while England and France are endeavoring to form a tripartite convention with the United States to protect Cuba from piratical attacks, the Spanish Government should not consider that one of the reasons alleged by the United States for not joining that convention is the continuance of the slave trade on the island.

No further change had been announced in the state of things at the East.——News from Servia mentions that KINCUIN had been appointed Commander-in-chief, the chiefs of the various districts being placed under his orders. It is also said that RESCHID PASHA had informed Austria that any occupation of Servia by her troops would be regarded as a declaration of war. Meanwhile, the Porte undertakes to preserve order in the province.——Advices from St. Petersburg of the 5th state that Prince MENSCHIKOFF had declared the Circassian coast, from Naara to Sukam Kale, in a state of blockade, to prevent the introduction of arms from Symrna. The Circassians are also said to have taken the Russian fort, Chorpuk Kale, by storm.

INCONSTANCY OF AFFECTION WITHOUT PRINCIPLE.—Though *recta ratio* be not the rule of faith, nor any competent judge of divine mysteries; yet it is a very competent witness or informer. Now, to any reasonable or well-experienced man, it is evident that there may be and oftentimes are, many true apprehensions of objects or truths to be believed, whether moral or divine, which may make deep impression, not in the brain or fancy only, but upon our affections, whilst these are calm and unprovoked, and yet both the apprehension and impression quickly vanish upon the starting or provocation of contrary fancies or affections. To begin with observations moral: He that should have seen ALEXANDER PHERAEUS weeping-ripe at the representation of a foreign and perhaps a feigned tragedy, and so affable withal as to excuse his departure from the stage unto the principal actor, might easily have mistaken him to have been of the same metal and mould that ordinarily good men are,—a man rather of a gentle and melting, than of a flinty and stony heart; whereas his apology or excuse did abundantly witness the contrary. His apology was, that he did not depart because he misliked the actor, whom by a private messenger he requested to go on with his play; but for shame or fear, if he should be espied to shed tears upon the stage at the sight of a foreign tragedy, he should move new discontents or derision from his subjects, seeing he had spilt most of the noble blood of Thessaly with dry cheeks, without mingling so much as one tear with it. What might be the reason why this man should be so courteous and tenderhearted in jest, and so cruel and doggedly heardhearted in earnest? HECUBA and ANDROMACHE, whose tragedy he did then behold, had been dead many years before, and could not provoke his affections. That prosperity, wherein they sometime had lived, could not have been so great an eyesore unto him as the representation of their last misery was; whereas, if PRIAMUS, HECTOR, with all their families, had been then living, and standing in opposition to his heady wilful designs, the tyrant would have made no scruple of conscience to have sacrificed them all quick to his ravenous and vast desires, though in the flames of Troy itself, without the help of one tear from his eyes to quench them.—*Dr. Jackson.*

OFFICE OF SYMPATHY.—Whenever we are formed by nature to any active purpose, the passion which animates us to it is attended with delight, or a pleasure of some kind, let the subject-matter be what it will; and as our Creator has designed that we should be united by the bond of sympathy, he has strengthened that bond by a proportionable delight; and there most where our sympathy is most wanted,—in the distresses of others.—*Burke.*

THE CHRISTIAN'S CHOICE.—I am frail, and the world is fading; but my soul is immortal, and GOD is eternal. If I place my affections on earthly enjoyments, either they may take wings like an eagle that flieth towards heaven, or my soul may take its way with the rich fool and go to hell; but if I choose GOD for my portion, then mercy and goodness shall follow me whilst I live, and glory and eternity shall crown me when I die. I will therefore now leave that which I shall soon lose, that so I may embrace that which I shall always enjoy.—*Divine Breathings.*

MARRIED,

In Trinity church, Claremont, N. H., August 18, by the Rt. Rev. CARLTON CHASE, D. D., ROGER S. HOWARD, Esq., of Bangor, Me., and Miss LAURA F. LATHAM, of Lyme, N. H.

At Trinity church, New York, on Tuesday, 23d Aug., by the Rev. CHARLES MAISON, the Rev. R. M. ABERCROMBIE, of Staten Island, to MARGARET, daughter of the late GEORGE C. MASON, of Newport, R. I.

DIED,

Of dysentery, August 4th, at the Rectory of All Hallows parish, Anne Arundel county, Md., in the 43d year of her age, Mrs. FRANCES ELOISE, wife of the Rev. JAMES YOUNG, and youngest daughter of the late JOHN CORLIS, formerly of Providence, Rhode Island, late of Kentucky.

Beloved by all who knew her, as only the good and pure can be loved, she shared the trials, privations and cares of her husband's lot in the sacred office, during sixteen years; ten of which were spent in the missionary service in the far west. But, for her, trials and cares have found a blessed termination, in the joy and felicity of the Paradise of GOD. The message that called her hence, was one of peace and love; and she felt and said to her weeping friends that it "was indeed a blessed thing thus to die," full of hope; with trust reposing on the Rock of Ages, and confident of CHRIST's power to save.

During ten days, she suffered severely; and it pleased GOD to add to her afflictions by depriving her of the kind offices of those she loved best; for at the time, her entire family were prostrated by the disease of which she died; yet she bore all with pious submission to the divine will, affording a beautiful instance of the power of divine grace to overcome the terror of the grave, and to sanctify the bed of suffering and of death, with the peace of GOD that passeth all understanding.

Her sudden removal hence has cast a solemn gloom over the whole parish; relieved, however, by the heavenly light of her example in sickness and death.

Hers was the death of the righteous, in the "possession of a reasonable, religious and holy hope; in the communion of the Catholic Church; in favor with GOD, and in perfect charity with the world."

Let me die the death of the righteous, and let my last end be like hers.

On Wednesday morning, 10th ult., MONIMIA MACKAY HYATT, aged 5 years 8 months 28 days, youngest daughter of STEPHEN HYATT, Esq.

This sweet and interesting little girl was removed, after two days' sickness, to the rest and joys of paradise. She only tarried here a few short summers, to show "how fair a flower on earth could bloom," and is now transplanted in a more congenial clime; a clime which knows no change nor decay, but where the loveliness and innocence flourish in perennial beauty.

> "The briefer life, the earlier immortality;
> The less of this bleak world, the more of heaven."

At a meeting of the Rector, Wardens and Vestry of St. Johns church, Brooklyn, held August 23d, 1853, in the vestry room, the following resolutions were unanimously adopted.

Resolved, That this Vestry sincerely lament the decease of their associate and Clerk, ALFRED G. STEVENS Esq.; that they affectionately remember his many virtues as a man and as a Christian, and they offer their condolence to the widow and family of the deceased.

Resolved, That from his long connection with this Parish, as a member and as a Vestryman, his loss will be deeply felt by us, and his active and persevering yet unobtrusive efforts for the welfare of this Church, will cause his memory to be held in lasting and grateful remembrance.

Resolved, That these resolutions be entered on the minutes, and a copy be transmitted to the widow and family of the departed.

ISAAC ODELL, Senior Warden.

SAMUEL E. JOHNSON, Clerk *pro tem.*

NOTICES.

Board of Missions.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's chapel, in the city of New York, on Thursday the 6th of October, at 5 o'clock, P. M. P. VAN PELT,
August, 1853. sep3-5t Secretary of the Board.

Institution.—The Bishop of New Jersey will, if it please God, perform the office of Institution in St. Paul's church, Hoboken, on Sunday the 4th inst. Divine service will commence at half-past 10 o'clock, A.M.

Protestant Episcopal Mutual Benefit Society of Brooklyn.—A stated meeting of the above Society will be held at No. 291 Fulton street (Freeman Buildings), on Tuesday evening next, the 6th inst., at eight o'clock, SAMUEL B. CALDWELL, Rec. Sec.

St. Thomas Church, corner Broadway and Houston street, Rev. Dr. E. Neville, rector, will re-open for divine service on Sunday next, September 4th, 1853.

Commencement at Burlington College.—The Fourth Commencement at Burlington College will be held on Thursday, 29th September (St. Michael and All Angels) in the College Buildings, at ten o'clock, A.M. The President will deliver the Baccalaureate Address to the graduating class.

The master's oration will be pronounced by George Hobart Doane, M. D. The friends of the college are invited to attend.

The next term will open on Tuesday November 1st (All Saints). Early application should be made to the undersigned. GEO. W. DOANE,
Burlington College, Aug. 29, 1853. sp3-4t President.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday morning at the Hall, No. 68 East Broadway, near Market street. Service at 10½ A.M. and 3 P.M. Seats free.
Sept. 3-1m

Notice.—The Clerical Convocation of Queens county will hold its regular services in St. Paul's church, Glen Cove, on Wednesday the 7th, and Thursday the 8th of September.
Hempstead, August 24. WILLIAM H. MOORE, Secretary.

The Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's Chapel, New York city, on Tuesday the 27th September, at 5 o'clock P.M. Members are reminded that their annual contributions become due at the annual meeting, and that the Treasurer will be then in attendance to receive them. J. W. DILLER, Secretary.
Brooklyn, 20th August, 1853. 5t

General Theological Seminary.—The next Session will open on Monday, October 3d, on which day, after Morning Prayer at 9 o'clock, the Candidates for admission will be examined. The subjects of Examination, in all cases are—1, The Primary Elements of Hebrew; 2, The Greek Text of the Gospels and the Acts; 3, The Principles and Rules of English Composition, with a specimen of Composition.
Church papers please copy aug20-7t

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. aug20-tf

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half-past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DEWOLF HOWE,
tf Secretary of the House of Clerical and Lay Deputies.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9¼ A. M. tf

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11-3m$

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Mrs. J. C. Stevens, annual, $5; Miss "H.", annual, $5; total $7.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Aug. 31, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Mrs. J. C. Stevens, annual, $5; Miss "H.", $1; total, $6.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Aug. 31, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

FAMILY SCHOOL.—The Rev. JOHN WOART, Rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of young ladies or misses, to be thoroughly instructed in all the branches usually pursued in the best female seminaries.

Mr. W. will have the general charge of the pupils: and it will be his effort to give them the advantages of a pleasant and improving home and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

Mr. W.'s sister, Miss MARY J. WOART, who has had many years' experience in the care and teaching of young ladies, will be the principal instructress.

It is desirable that application should be made immediately by those who may wish to secure for their children the advantages of a family school to be conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200 per year, with no extras, excepting Music, at $10 per quarter, including use of piano, to be paid one-half in advance the first week of each quarter or session. Each pupil must be provided with a fork, napkins and ring, and with a Bible and Prayer Book.

Great Barrington is one of the most beautiful and healthy villages in the State, having daily railroad communication with Boston, New York, and other places; and Mr. Woart's residence is finely situated, and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the length of the sessions and of vacations.

Refer in New York to the Rt. Rev. Dr. Wainwright, the Rev. Dr. Berrian, the Rev. Dr. Tyng, Royall Houghton, Esq., No. 11 Wall street, C. N. S. Rowland, Esq.

THE COLLEGIATE SCHOOL, No. 71 West 14th street, will be re-opened on Monday the 12th of September. Circulars can be obtained at the Bookstore of Robt. Carter & Bros., 285 Broadway.
Sept. 3-4t FORREST & WELLING, Principals.

CHURCH SCHOOL, 48 Seventh Avenue, corner 14th street. The teachers and pupils of this institution resume their duties Monday, Sept 5th. WM. STOUGHTON, and the Rev. G. N. SLEIGHT,
Sept. 3d-3t Principals.

A Lady and gentleman, or two single gentlemen, can be accommodated with pleasant large rooms and board in a respectable private family in the neighborhood of the seminary at Chelsea. References required. Address "R. F., Office of the Churchman." $

WANTED.—An active middle aged lady to assist in the management of a private boarding house, where she will find a comfortable home. A widow without incumbrance preferred. Apply personally or by note at 175 East 17th street. sept3-tf

STANDARD THEOLOGICAL WORKS.—STANFORD & SWORDS have recently added to their large collection of Theological Books many standard English editions, and some rare old works, which they offer for sale at greatly reduced prices—amongst which are—
The Works of Bishop Jewel.
Comber's Companion to the Temple.
The Whole Works of the late Rev. Thos. Boston, of Ettrick.
Collier's Ecclesiastical History of Great Britain.
The Whole Works of the Rt. Rev. Jeremy Taylor, D.D.
The Theological and Miscellaneous Works of William Jones, of Nayland.
The Complete Works of Rev. Philip Skelton.
The Works of Thomas Secker, late Archbishop of Canterbury.
The Works of John Owen, D.D., edited by Thos. Russell, M.A.
The Works of the Most Rev. Dr. John Tillotson, Lord Archbishop of Canterbury.
Law's Ecclesiastical Statutes at Large
Bishop Sherlock's Works.
The Works of Bishop Sage.
Stanhope on the Epistles and Gospls.
The Works of Richard Hurd, D.D., Lord Bishop of Worcester.
STANFORD & SWORDS, 137 Broadway.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

A **YOUNG LADY** experienced in teaching wishes a situation as resident or visiting Governess, to instruct in English, French, Music, and Fancy work. New York or its immediate vicinity preferred. Address box 1603 Post Office, N. Y. Aug27-3t$

EDUCATION.—PARISH SCHOOL OF THE CHURCH OF THE HOLY INNOCENTS.—Situation, on Broadway near Sixth avenue, between 35th and 36th streets, very easy of access by cars and stages.

The Parish School for Girls will be opened on Monday, Sept. 5th.

It will be under the daily direction of the Pastor, who will take entire charge of the religious instruction of the scholars.

He makes himself also personally responsible for their intellectual training, having secured for that purpose the assistance of a lady thoroughly qualified by education, and several years' successful experience. Daily instruction in Vocal Music will be given without additional charge. It is not desired that the receipts of the school should exceed its necessary expenses, which will be small, and the terms of admission will therefore be placed very low.

Circulars containing further particulars will be found at Stanford & Swords, 137 Broadway, or application may be made to the subscriber.
JOHN J. ELMENDORF, Pastor,
aug27-4t Church of the Holy Innocents, 109 West 36th street.

TO THEOLOGICAL STUDENTS AND THE CLERGY. Those students in course of preparation for the Holy Ministry, and those of the Clergy who have hitherto neglected this most important part of their preparatory studies, have now the opportunity of qualifying themselves in the delivery of the sublime Liturgy of our Church, the force and utility of which are so generally impaired by the apparently indifferent and irreverent manner with which her beautifully simple prayers are offered up. The subscriber, actuated by a sincere love for the "Mother Church," and desirous of seeing the blessings of her communion extended wider and wider, till the shadow thereof shall cover the earth, informs all those to whom these remarks apply (and their name is—Legion), that he is now prepared to receive students singly, and in class, in the delivery of the Liturgy of the Protestant Episcopal Church, in the reading of the Bible, and in Pulpit Oratory. Address by note at T. J. Crowen's Bookstore, 599 Broadway.
R. J. HARVEY, A.M.,
aug27-2t$ Professor of Rhetoric and Oratory, Pulpit and Secular.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20-3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20-3m J. H. HARLEY, 34 John street.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20-3m$ BARRETT, NEPHEWS & CO.

MRS. MEARS' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 30 and 32 West Fifteenth street, between 5th and 6th avenues, will re-open Monday, September 5. aug20-6t$

SCHOOL FOR YOUNG LADIES, IN NEW YORK.—Rev. H. D. WARD and Mrs. WARD will re-open their school in New York, 12th September next, in their new and commodious house, No. 38 West 23d street (a street one hundred feet wide), situated between 5th and 6th avenues, near Broadway and Madison Square.

The Principals will devote themselves personally to the work of instructing their Pupils, assisted by long tried and most approved Teachers in the English department, and also by French Professors, and a resident French Governess. The best opportunities for learning the French language will be afforded in this School, together with ample facilities for acquiring the Italian, German, and Spanish. Mrs. Ward is herself intimately acquainted with all these languages, speaks the two former fluently, and readily reads and accurately teaches the two latter. The French Language will be enforced in the French Department and in the Family.

Rev. Mr. Ward having formerly been for several years a clergyman of the Diocese of Virginia, and for two years in charge of the church in Charleston, Kanawha county, is well known and has permission to refer to Bishop Meade and to Bishop Johns; and also to the Hon. George W. Summers. He also has permission to refer to Bishop Wainwright, Col. Thorn, and to many other leading citizens, patrons of the school.

From many testimonials to the character of their School in New York, we, by permission, extract the following:

From the late President of the United States.

HENRY DANA WARD, New York city: My dear Sir, * * * * * I have known you many years, and there is no man in whose integrity, literary ability, and high moral worth, I have more confidence than in yourself; and for all this, you are at liberty to refer to me, whenever and wherever you choose. I am truly yours, MILLARD FILLMORE.

[From CH. KING, LL.D., President of Columbia College, New York.]

Columbia College, New York, 14th March, 1853.

I take leave hereby to recommend to the confidence and respect of those whom he may have occasion to address, the Rev H. DANA WARD, who, with his accomplished wife, has charge of a School in this city for Young Ladies. Mr. Ward is a clergyman of the Episcopal Church, in good standing: Mrs. Ward has experience as a teacher: and by the excellence of her character, and the refinement of her manners, as well as by her own thorough instruction, gives great effect to her teaching.
CHS. KING, Pres't. Col. Coll.

[From the Rev. FRANCIS L. HAWKS, D.D., LL.D., of New York.]

My dear Sir: I am glad that you have afforded me the opportunity to speak of Mrs. WARD's very superior qualifications for the work of instruction, as well as to testify to her various and thorough attainments. As far as my opinion may be deemed of any value, you are quite at liberty to say that I do, without reserve, recommend Mrs. WARD as an accomplished lady, eminently fitted for the work of education, and not less thorough in instructing than she is qualified to teach.
Yours very truly, FRANCIS L. HAWKS.
Rev. H. DANA WARD.

[From the Rev. ED D. SMITH, D.D., member of the First Presbytery of the City of New York, to a Presbyterian Brother in Georgia.]

The school is fully equal to any one in this city. The advantages for becoming acquainted with the French, and some other modern languages, are unusually great. Mr. WARD is a minister of the Episcopal Church, but is worthy to be a brother beloved amongst us. Yours truly,
New York, March 15, 1853. ED. D. SMITH.

I am well acquainted with Madam H. D. WARD, as an accomplished teacher of the Italian language, and regard her attainments in Italian literature such as eminently to qualify her to unfold its beauties to pupils of the highest class. E. FELIX FORESTI, LL.D.,
Professor of the Italian Language, and Literature, in Columbia College and the University of the City of New York.
New York, 28th May, 1853. aug20-1m$

THE MISSES WAYLAND'S BOARDING AND DAY SCHOOL, No. 120 West Twenty-fifth street, will open on the first Monday in September.

REFERENCES: Rev. Mr. Harwood, No. 44 West Twenty-ninth street, N. Y; James R. Westcott, Esq., Saratoga Springs; Mark Banks, Esq., No. 173 Tenth avenue; J. M. Hubbard, No. 89 West Sixteenth street, N. Y.; Rev. Mr. Gallaudet, No. 22 Third street, N. Y.; E. Maltby, Esq., No. 90 Amos street, N. Y.; A. I. Gillett, No. 97 Henry street, N. Y. Au6-5t$

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13-8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.

The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.

Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

EPISCOPAL ACADEMY OF CONNECTICUT.—Fall Term begins September 8. A limited number of pupils is received into the family of the Principal at $60 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 137 Broadway. Address Rev. EDWARD BALLARD, A.M. Au6-5t
Cheshire, August 1, 1853.

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.

He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

PHILLIPS, SAMPSON & CO., BOSTON, have in press, and will publish about the first of September, MEMOIR OF REV. ADONIRAM JOHNSON, D.D., by [illegible] Rev. FRANCIS WAYLAND, [illegible] comprised in two volumes [illegible] engraved on steel. [illegible] fully solicited.

Upon application to the publishers, Agents, Clergymen, Students, and others wishing to [illegible] the United States, [illegible] regard to prices and terms [illegible] of the above work. jy30-6t

WANTED, three active intelligent young men to act as solicitors for The Churchman newspaper. [illegible] be paid and constant employment given. [illegible] copalians feeling [illegible] the business with [illegible] exercise, which will [illegible] tained on application at the office of The Churchman, No. 38 and 40 Trinity Buildings, 111 Broadway.

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church [illegible] Md. Address A. J. R., care of Norris & Brother, Baltimore street, Baltimore, Md. jy30-tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, has the following organs on hand:

A second-hand Organ, with 11 stops, 2 sets of keys, and one and a half octaves of pedals, [illegible] 12 feet 9 inches wide [illegible]

Two organs, with 10 stops each, in Gothic and Grecian cases. Two organs, with 5 stops [illegible] 4 stops each, in Gothic and Grecian cases; Two Grecian parlor [illegible] Four second-hand [illegible] For further particulars [illegible] at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Factory and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned [illegible] the influence of the change of temperature upon the [illegible] a new regulator, [illegible] before unequalled. [illegible] City Hall, New York [illegible]
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York [illegible]

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1-6m

POETRY.

For The Churchman.

MURMUR NOT.

BY ELIZA GRILLEY.

Be thou content in just that state
Where God has placed thy lot;
Look up to Him in filial trust,
Look up, and murmur not.
Accept with thankfulness His gifts,
And covet naught beside;
'T is well, or else a Father's love
Would add the gifts denied.

He may in mercy take from thee
The precious boon of health,
And poverty that dreaded foe
Be thine in place of wealth.
Should light of home, and sympathy,
O'er other hearts be shed,
Whilst thou art here without a place
To lay thy weary head—

Should loneliness and dreariness,
Throughout thy pathway lie,
Thine be this weight of human grief
Alone to live, to die,—
Should every ill that's hard to bear,
Combine to form thy lot,—
Still look above for needful strength,
Strive on and murmur not.

Think of that dark, that lonely path
The Saviour trod for thee:
Think of His meek, His suffering life,
And so submissive be:
Think of that mighty *load* of woe,
Which bowed the eternal Son,
When upward rose to heaven the cry,
Father, Thy will be done.

Oh think of Christ! He bore for thee,
Sickness, and grief, and loss;
Think of that crowning act of love
Which bore for thee the cross;
And learn to bear the chastening rod,
'T is from that loving hand
That soon shall wipe each tear away,
Within the better land.

New Haven, 1853.

THE CHURCH OF THE HOLY INNOCENTS,

IN ALBANY,

"A HOUSE OF PRAYER FOR ALL PEOPLE,"

Was erected by a Childless Man, as the Memorial of his Four Dead Children.

In the Chancel is a mural tablet of the purest marble, with the simple record of their names and deaths, in four compartments, surrounded and separated by an exquisite wreath of lilies of the valley, the leaves and flowers together—the design of a young saint, the wife of the architect, who came from a northern climate, to find with us an early grave. At the foot of the tablet a lamb is sleeping on the cross.

"Behold the lilies, how they grow." "Of such is the Kingdom of God."

Sweet lilies of the valley, ye have been,
  From earliest childhood, my instinctive joy;
And still, to meet you in the early spring
  My spirit leaps, as lithe as when a boy:
The bells that seem to tinkle with perfume,
  And spring so jauntily from those broad leaves;
The purest white, upon the deepest green,
  That tricksome spring in her embroidery weaves.

I 've twined you on the breast of blushing bride,
  And strewed you on the hearse of coffin'd child;
Till love grew fragrant with a new delight,
  And childless sorrow kissed the rod, and smiled.
But here, within this still and sacred aisle,
  Ye charm anew my meditative heart;
Where mimic nature in the marble blooms,
  And buried beauty lends a grace to art.

Four lovely children glide into the grave:
  A childless father bends beneath the rod:
He makes their monument, a house of prayer;
  The gold he meant for them he gives to God.
Upon a tablet of the purest white,
  Enwreathed with lilies, he records his loss;
Their innocence he emblems with his faith;
  A lamb, recumbent, sleeps upon the cross.

G. W. D.

Lake Ontario, 6th August, 1853.

SELECTIONS.

THE HEIR OF REDCLYFFE.

We have for some time had in mind to ask our readers whether they have made acquaintance with The Heir of Redclyffe. If they have not, and we question whether many of them have, we see not how we can do them a greater pleasure just now, than by inviting them to such an acquaintance. The book was published some months since in London by J. W. Parker & Son, and has been lately republished in this country by the Messrs. Appleton of New York. It is the work of a Miss Yonge, whose name is quite new to us, but who has already won a high position in literature by several previous works, some in history, and some in fiction, which were published anonymously. Her first work was entitled, "Kings of England, a History for young Children." This was followed by "Landmarks of History;" "Langley School;" "Abbeychurch;" "Scenes and Characters;" "Kenneth;" "Henrietta's Wish;" "The Two Guardians;" and, last and best of all, "The Heir of Redclyffe." As her first effort was one of very considerable merit, and as she has gone on steadily improving ever since, it is nowise surprising that the authorship should have at length become public; nor that, though still young in years as well as in name, she should now stand among the foremost writers of the day.

The Heir of Redclyffe is the only one of Miss Yonge's books that we have read. And indeed, if the truth were known, we are little better than downright confirmed Old Fogies in matters of literature. To be sure, we profess to have something of a go-ahead spirit; we do not quite believe in dwelling forever in a hard-shell crust of ancient customs and usages; we cannot choose but think that it is better to make a slight misstep now and then, than to keep evermore stepping in a wash-tub; we have, we trust, a tolerably clear sense and perception that our duties lie mainly in the present, not indeed without a careful, earnest looking to the future: still we cannot get quit of the feeling or notion that our strength for the course and service of duty is to come chiefly from the past; our thoughts and affections still take, in spite of us, to the men and things of years foregone; our heart will not let go its freight of sacred and precious memories; after mingling in the heat and dust of the day, we love to refresh ourselves among the sages and senators of the forest who had their planting a great while ago; and in the matter of books especially, we have a huge propensity to brace and stay our judgment on the solemn verdict and approval of Time, who, God bless the old lady! has become so widely and so justly celebrated as the Mother of Truth. The result of all which is, that we very seldom enter into an acquaintance with any new candidate for literary honors; there being so many old books which we know to be good, that we cannot help grudging the time of reading an unknown book in order to ascertain whether it be worth the reading. Which we hope will be deemed a sufficient explanation of our literary old-fogyism.

Nevertheless, we have been seduced into a partial acquaintance with Miss Yonge, and we are so far from being sorry for it that we mean to keep it up and carry it on. Of her fictitious writings, the materials are taken from the "common things that round us lie;" her mode of conceiving and working out character strikes us as eminently original, truthful and profound: her men and women and children and dogs have the breath and pulse of actual every-day life, their minds and manners smacking, not of mere book knowledge or hearsay, but of the very things they have lived, thought, felt, played, worked amidst; the moral and religious tone is altogether elevated, healthful, and pure, without cant, or conceit, or any of that sentimental self-anatomy which renders so much of contemporary writing offensive alike to good taste and right principle; the style, though with less of ease and mellowness than were to be wished, and though sometimes rather too wiry, rigid, and abrupt, is by no means wanting in breadth, compass, and variety; sometimes, perhaps, slightly redundant of points, but, in the main, full of life and kindling energy; revelling, at times, with due modesty and good effect, in the playful and sparkling, but peculiarly at home in the tender and pathetic.

But we have no time to spend in a lengthy canvassing of Miss Yonge's literary qualities. Moreover, we find the work done to our hands much better than we could do it, if we had ever so much time to spare. The *Christian Remembrancer* for July has a charming criticism of her books, from which we propose to give liberal extracts, believing that our readers will relish them both for their own sake, and as a guide and introduction to the book itself. The article is quite lengthy and elaborate, taking up in due course and order the generalities and the specialities of the theme, and evincing a hand that has a thorough understanding of its work, both in the nature of its principles and in the right mode of applying them. The writer's heart, too, as well as head, is manifestly engaged in the task, rendering the criticism as generous as it is discriminating; and if there be less of severity than some might desire, the defect is well made up by the fresh, genial, and contagious sympathies of the critic with the subject.

To show that with this liberal flow of kindly feeling there is still preserved a strong sense of literary justice, we will first quote a few passages from the earlier part of the article, which is occupied with the general question.

Miss Austen taught her countrywomen where to look for materials of fiction, and in what style of writing the finest qualities of female intellect, delicate observation, refined description, easy and graceful conversation, simple and pathetic tenderness, might find their widest scope and most legitimate development. The novel of character, as opposed to the novel of incident, is that of which Miss Austen may be considered the foundress, as perhaps her writings are the greatest example: and to the development of character, and the interest thereby created, Miss Yonge has devoted herself, from her earliest and most childish publications. This is hardly a fitting opportunity, nor, if it were, have we either time or space to go into the question as to superiority between these two great divisions. Perhaps, with Sir Roger de Coverley, we might arrive at the safe conclusion, that "much is to be said on both sides." At present, the tide is setting against incident and romance. We forget that it is possible that stories of character may foster an oversharpness of observation towards others, and a morbid self-introspection, that may easily degenerate into weak sentimentalism. We perhaps somewhat too hastily discard books, which, without attempting to teach young readers to be men, fill their minds with graceful fancies, and allow them to become men, without thinking of themselves at all. Our author's books, however, have this great merit, that though constantly concerned with character, and often minute in its delineation, the moral intended to be inculcated is for the most part left to inference and reflection; the facts speak for themselves, and the lesson, if sometimes obvious, is never obtrusive.

She scarcely ever describes, and her incidents are always simple and ordinary. The effect she desires to produce is the result of a vast number of little delicate touches, now in conversation, now dropped by the way, in the most natural and apparently inartificial manner. They are felt in the aggregate, rather than remembered in detail. Living and moving men and women, as all her characters are, singularly distinct and varied, so that we should know any of them, if we met them in the street, and should never for a moment mistake any one of them for another, it would be difficult to say why we knew them, by what peculiar feature we identified them, or to what particular page of the author's books we traced our conception. She has studied character closely, and she gives her imagination free and healthy play, and the result is a series of sketches, which are indeed philosophical, but only because they are natural; and which teach deep lessons, because they are pictures of that real life which has enough to teach to those who will observe and listen to it.

Although, however, her characters are thoroughly natural, and drawn just as they would present themselves in actual society, they are not all delineated with the same pleasure and satisfaction. There is an evident delight in the drawing of some of them, a belief in their reality, an enthusiasm for their goodness and beauty, which as clearly are not felt for other characters. In this she widely differs from Miss Austen; and if this heartiness and personal zest, revealed with perfect simplicity, add a certain moral charm to her writings, in the severe judgment of criticism they must be allowed to detract somewhat from her intellect and genius. It is not, as we think, that Miss Austen was herself without the enthusiasm which she can so abundantly kindle in her readers, but she was too great an artist, and exercised far too severe a self-control, to allow it to appear in her works. In the perfect mirror of her mind, each image was reflected with entire and equal accuracy, and was delineated by her language with the same unerring distinctness, the same absence of all apparent effort, the same easy and tranquil satisfaction. Narrative, description, conversation, succeed each other with the same impassive serenity, and produce their powerful effect almost as if they could not help it. Miss Austen's own character could as little be gathered from her novels, as (to compare her with the greatest) we can identify the man Shakespeare with the villany of Iago, the wit of Falstaff, the cruelty of King Richard, or the purity of Imogen. This will always be one great, though not the only test, of the presence of genius and imagination. And in this respect, it must be confessed, there is a wide difference between the writings of Miss Yonge, and those of the authors we have just mentioned. For it would be easy enough to collect from her tales the temper of her mind and the character of her belief, even if she had not distinctly recorded them in the two elementary historical works at the head of this article. Nor, inasmuch as genius is not the most precious thing on earth, nor artistic perfection the highest object, would we desire the absence of her opinions, or the expression of them in a less decided manner, however they may sometimes reveal the authoress in her characters, and occasionally differ widely from those which we entertain ourselves. Amiable, high-minded, profoundly religious, as she shows herself to be, we can forgive prejudices which are never low or mean, and admire an enthusiasm which is always lofty, if sometimes uninformed.

The writer then proceeds with a somewhat rapid and brief review of Miss Yonge's earlier publications, and winds up with a more extended notice of the "mature and beautiful tale," to which we have referred. From this part of the article we give the following paragraphs.

We have now arrived at the last and by far the ablest of her compositions, of which it is difficult to speak in terms which will not, to those who have not yet read it, appear exaggerated and impossible. It is not that the "Heir of Redclyffe" is a faultless work. On the contrary, a critical inspection, and a thoughtful judgment, will detect many artistic errors in the conduct, and some considerable improbabilities in the incidents, of the plot. The characters, as always, are not all delineated with the same amount of clearness, nor with equal pleasure. Nor is the style, though in general excellent, free from those defects which, strangely enough in so well-educated a writer as Miss Yonge, are frequently to be met with in her pages. But it is a book of unmistakeable genius and real literary power; a book to make men pause and think, to lift them out of themselves and above the world, and make them, unless they are hard-hearted and cold-natured, the wiser and the better for their reading. A great man said of Sintram that it was like a very solemn sermon. The life and death of Guy, and the widowhood of Amy, in the "Heir of Redclyffe," are more affecting and far more practically useful than the run of moral treatises or pulpit exhortations. No one can read of these two characters without longing to be like them. Some at least will turn their longing into serious effort. "And when I rose I found myself in prayer" would be no unfitting sentence for the frame of mind in which most readers of any religious feeling will close this striking book.

The justice of these general remarks will be more apparent as we proceed to an examination of the book itself. It commences with the death of old Sir Guy Morville, and the entrance of his grandson, young Sir Guy, his heir and successor, into the family of Mr. and Mrs. Edmonstone; Mr. Edmonstone being his guardian. Three daughters, Laura, Amy and Charlotte, and a son Charles, make up the family. Philip Morville is a distant cousin, a descendant of the brother of the first Morville baronet, between whom and the baronet there had been a deadly feud. He, however, stands now next in succession to the property to the young Sir Guy, and is throughout the story, his enemy and contrast. Indeed the whole plot turns upon the relentless prejudice and dislike which Philip feels for Guy, and which he perpetually and hastily displays. Guy is one of the most beautiful and elevating characters to be met with in fiction. Philip, clever and finely conceived, is intensely disagreeable. In Guy, the last of a long line of fierce and unprincipled men, is represented the grand picture of a man of noble nature, aware of his own faults of temper and waywardness, and heartily struggling against them with single-minded pure devotion, utterly unconscious of his own beauty and holiness; feeling only the cloud of wrath always ready to overtake him, and oppressed sometimes even to melancholy, with a sense of the multiplied misdeeds of his forefathers, and the expiation that may be exacted from their descendant. High-spirited, unselfish, courteous, clever, but with imperfect education, full of pure passion and refined enthusiasm, glowing with youthful energy and fresh imagination, without a trace of self-consciousness, full of humility and profoundly religious, Guy is a type, but the very best example of that character which Miss Yonge delights to paint, and which might convince even Mr. Digby, that his perfect hero does not belong exclusively to the ages of faith or chivalry, nor to the communion of the Roman Church.

Philip, on the other hand, is the pattern boy and man who won prizes at school, who never made a mistake or was guilty of a fault, who gave up his college education for the sake of his sister; learned, accomplished, judicious, temperate, always looked up to in his family, taking the lead in almost every circle where he is known, he is wrapped up in self-esteem, manages every one he comes near, interferes and overbears without stint or mercy, and, though not without good points, is at bottom, an unsufferable coxcomb. Such a nature as Guy's he is of course unable to comprehend: while Guy's want of book knowledge and entire simplicity arouse his contempt, the superior wealth and position of the young baronet excite his envy, and unconsciously to himself poison his feelings towards him, and warp his judgment. Everything that Guy does he distorts and judges harshly. Guy's sharp temper he provokes and worries, his cordiality he repels, his simplicity he patronises, his goodness he suspects, his gentleness he outrages, his happiness, for a time he mars. On these two characters, and the lovely one of Amabel Edmonstone, turns the chief interest of the "Heir of Redclyffe."

In the family of his guardian Guy lives; occasionally showing signs of temper and wilfulness, but almost always on provocation from Philip. Charles Edmonstone, the son of his guardian, is a very interesting character. He is a cripple, with a very painful disorder; shrewd and clever, and excessively intolerant of the influence of Philip, whom he entirely sees through; but selfish and impatient himself, and given to indulge a satirical and provoking disposition. He soon yields, however, to the fascination of Guy's character, and becomes heartily attached to him to his own great benefit. With Charles, with Amy, and with Mrs. Edmonstone, a good kind person, he speedily becomes at home. To her, as to a mother, he confides his difficulties and makes his confessions. It must be remembered that he is a young boy about eighteen years old, has been brought up by a grandfather, whom he loves most tenderly, and that he has still a very violent temper.

Philip becomes more and more unjust and blind as Guy becomes gradually more self-controlled, and is able to act more steadily upon the high principles which he never wilfully for a moment deserts. Guy is becoming gradually very fond of Amy, and she of him. Philip fancies that he is falling in love with Laura, the other sister, to whom he is himself attached. He makes a secret engagement with her, and urges her to discourage Guy.

Guy goes to Oxford, and at last declares his love to Amabel and is accepted. It is no easy matter to escape in love scenes, from sentimental commonplace; the gracefulness, the deep tender purity of the love of Guy and Amy are a triumph of Miss Yonge's powers. But their happiness is overclouded by Philip's meddling impertinence. Guy had wished to give a thousand pounds to a Sisterhood of Mercy, and had aided his mother's brother, a loose, second-rate musician with a cheque, which the uncle parts with to a notorious gambler, who gets it cashed in the presence of Mrs. Henley, Philip's sister, at a provincial town, near to which Guy is spending his long vacation with an Oxford reading party. This and the request for the thousand pounds, Philip persuades Mr. Edmonstone into believing as proofs that Guy is gambling and dishonest. A letter is written, on the receipt of which at first, Guy's indignation is extreme. He writes, however, quietly; but asserting his innocence, declines explanation. Mr. Edmonstone under the influence of Philip, breaks off his engagement with Amy. We pass over the transactions of the few months during which this cloud continues. They are not the best part of the book. They provoke and weary our patience by a succession of misunderstandings, which would not in fact occur in real life, and would be explained in a moment if they did. Their being necessary to the story does not make them natural. Nor does the example of Miss Burney, who carries this kind of manœuvre to its extreme, by any means tend to reconcile us to its use.

It is true that in the case before us the misrepresentations to which Guy is obliged to submit, and the disruption of intercourse which follows, tend greatly to the illustration of the characters of Guy himself, and Philip and Amabel, and give occasion to some of the most stirring and beautiful incidents in the volumes. While Guy is spending an Oxford vacation at Redclyffe, he saves the crew of a shipwrecked vessel from a dangerous rock, and the whole scene is described with a reality and spirit seldom to be met with in the writings of even more celebrated persons than Miss Yonge. Indeed it is to be observed throughout this story, that the descriptions of scenery, and especially of the sea-coast, are in the highest degree vivid and imaginative.

The doubts are at last dispelled, Guy's character is appreciated, Philip's influence overturned, and the marriage he had striven so hard to prevent is allowed to take place. Beautiful indeed is the picture of their humble trust and resignation throughout their difficulties; not a commonplace word or thought interferes with the perfection of a conception which can be scarcely matched in its singular purity and refinement.

They are married; and they go to Italy, and there they meet Philip, unchanged, and offensive as ever. But he has lost his power of irritating Guy, who is too happy, and has become too perfect to mind his ways. From the gentle Amy he draws on one occasion a dignified rebuke; but he hardens his heart, and repels the cordial affection which Guy, with heroic forbearance, tries to tender him. He goes against Guy's warning into a feverish district, and catches a fever, of which, but for Guy's constant care and nursing, he would certainly have died. As he recovers Guy sickens; Amy has to nurse him, and attend to Philip too; but Guy has no strength of constitution, he fades gradually away, and dies commending Philip to his wife, and leaving the reader (we speak for ourselves) half indignant at the loss of such a character, yet full of admiration at a picture so full of the noblest lessons, in which virginal innocence, and high manly spirit, a simple and profound religion and a pathetic tenderness, are blended in most harmonious proportions.

Before Guy's death the scales fall from Philip's eyes; he sees himself and he sees Guy as they really are, and his remorse is deep and earnest. It is a noble scene where he asks Guy's forgiveness, and Guy tells him he has had it long ago; but the most touching, perhaps, is the passage we extract where he is dying, with Amy watching him.

Here a commonplace writer would have stopped. It was hazardous indeed to attempt to re-engage our attention, and keep up our interest after the loss of the bright and beautiful Guy, and to lead us through half a volume more to the failure of Guy's line, in a girl being born of Amabel, and the accomplishment of Philip's ambitious schemes in the undisturbed possession of Redclyffe, and his marriage with Laura. Miss Yonge has not shrunk from the attempt, and it is far too little to say that she has not failed. The conclusion of the story is much the most beautiful portion of it, and the gradual working out of the character of Amy, one of her very highest and best achievements. The end too of the story, so fresh, so unconventional, so truly and deeply natural, and therefore so religious, it is difficult to praise adequately, and impossible to make a reader understand apart from the book itself. For here, as we observed, was her way; Miss Yonge works by delicate and imperceptible touches, the effect of which is very great, but which hardly admit of description. The sustained dignity, the quiet, steady elaboration of her design, are altogether uncommon.

After the death of Guy, Amy calmly orders everything that has to be done; she goes in her bridal-dress to the funeral (a hint from Undine which has been exquisitely made use of by Miss Yonge), she consoles Philip, and goes quietly home to her father's without shedding a tear. She is calm and composed, but for a long time sleepless; and at last her gentle nature breaks down, and she gradually recovers her tone. All through the winter she labors to soften matters in her home, and to make them feel more kindly towards Philip, whose conduct about Laura has been discovered, and who is the subject, on her account and on Guy's, of general indignation. Her little girl is born at last, and Philip becomes the possessor of Redclyffe. He, meanwhile, is deeply and sincerely penitent; and his remorse, added to the feeble state of his health from repeated attacks of fever, well-nigh breaks him down. She hears of his being very ill, and persuades Charles to go with her to nurse him. As Philip's nurse, she first sees Guy's Redclyffe, she goes calmly through his cherished scenes, looks at his sea, stands upon his cliffs, floats in his boat, gazes on his picture, and, breaking into a flood of tears, plays on the piano he had bought for her, and which she never saw before. The intense feeling of these passages, the entire unselfishness, the still, profound, yet thoroughly self-controlled pathos of Amy's character, are perfectly indescribable. The sweet austerity of the lesson reminds us of the verses of "Laodamia," or of some grave, severe, yet lovely picture of Fra Angelico, or Blake, or Flaxman.

And so it continues to the end. With unwavering flight Miss Yonge pursues her object; and not by what is called strong writing, or spasmodic style, not by thrilling scenes or violent emotions, but with a serene and almost stern composure, she delineates the gradual purification of Philip's character, the elevation of Charles from synical selfishness to earnest and warm-hearted self-denial, the very slow and almost imperceptible recovery of Amy's cheerfulness, with a lasting tinge of sweet yet unrepining melancholy, that increases, if possible, the interest she excites. All this is shown, not in words, but by inference, to be the effect of Guy's beautiful example; so that he pervades the whole story almost more than in his life, and to the very last page of it is made to be a living influence. "One for papa and one for mamma," are said to be Amy's first words each morning as she kisses her child; and the thought of him is never absent from her, while with her large fortune she goes back into her father's house, and resumes all her gentle, useful ways, though not her gaity.

We do not mean to say that every one will acquiesce in the conclusion of the book, nor that some portions of it are not open fairly to criticism and question. There is a prejudice against stories, from the *Bride of Lammermoor* downwards, which do not award the largest measure of earthly happiness to the best and highest characters. It is a feeling in which perhaps most persons are tempted to indulge, and which seems to have for its foundation a righteous longing after the fitting and the just. But it is in truth a weakness, which a consideration of God's ordinary dealings would suffice to correct, and a sincere faith would prevent altogether. Sir Walter Scott, in his Preface to his last edition of *Ivanhoe*, has expressed himself on this subject, in language which, while it conveys our own judgment, does so with a force and beauty peculiarly his own. "The author," says he "may observe that he thinks a character of a highly virtuous and lofty stamp degraded rather than exalted, by an attempt to reward virtue with temporal prosperity. Such is not the recompense which Providence has deemed worthy of suffering merit, and it is a dangerous and fatal doctrine to teach young persons, the most common readers of romance, that rectitude of conduct and of principle are either naturally allied with, or adequately rewarded by the gratification of our passions or the attainment of ourwishes." "A glance," he concludes, "on the great picture of life, will show that the duties of self-denial and the sacrifice of passion to principle are seldom thus remunerated, and that the internal consciousness of their high-minded discharge of duty produces on their own reflections a more adequate recompense, in the form of that peace which the world cannot give or take away."

Another objection to which the conclusion is more fairly open, is that it is a fault of art, and seldom true to nature, to change the complexion of a character, and having launched a man on one course, to bring him into haven on another. "The child is father of the man," not only in poetry, but in truth; and the depth and reality of Philip's repentance, considering his intense egotism and self-sufficient vanity, does not, we must confess, approve itself altogether to our belief. We will not say *incredulus odi*, but at least we are in doubt whether Miss Yonge entirely convinces our judgment and carries with her our sympathy. It is true, as in the case of the misunderstandings, that his repentance and amendment were necessary to her conception, to display the full influence of Guy, and the entire development of the character of Amy. But this does not necessarily make the change natural, and we cannot altogether feel that it is. This conceded, it is described, we fully admit, with great power, and excites for him considerable, and at last compassionate interest.

It may be objected also that it ends too quietly, and without that strong and passionate emotion which the scenes of Guy's death and burial so powerfully arouse. It does end calmly; and a story that deals with such characters as Guy and Amy certainly ends most fitly in such a temper. Peace and rest, whether in this world or in Paradise, is the true element for beings so serene, so chastened, so devout, so innocent. This is the true teaching of the whole book; this is the feeling which it aims at producing and leaving upon the mind. No stir or tumult, no earthly joy or worldly happiness, should be mingled with our recollection of these heavenly characters. Peace, profound and tranquil, is the result of the story; and the characters are such as entirely harmonize with and produce it; such peace and such characters as are described in the beautiful lines of Bernard of Clugny, with which we will conclude, which symbolise the feelings upon our mind when we closed the book, which, if it wants a motto, might fairly print them on its title-page.

Who is so patient of this impious world,
That he can check his spirit, or rein his tongue?
Or who hath such a dead unfeeling sense,
That heaven's horrid thunders cannot wake?
To see the earth crack'd with the weight of sin,
Hell gaping under us, and o'er our heads
Black, ravenous ruin, with her sail-stretch'd wings,
Ready to sink us down, and cover us!
Who can behold such prodigies as these,
And have his lips seal'd up? Not I: my soul
Was never ground into such oily colors,
To flatter vice, and daub iniquity:
But, with an armed and resolved hand,
I 'll strip the ragged follies of the time
Naked as at their birth.

—Ben Jonson.

FOR THE YOUNG.

MY PET LAMB.

A STORY FOR LITTLE READERS.

BY MRS. BRADLEY.

When I was a little girl, the wish of my heart was for a pet-lamb. I had as many toys as I wanted, and I had pet-kittens, and pet-dogs, and plenty of brothers and sisters to play with me. I had a dear mother, too, who used to dress my dolls so sweetly for me, tell me stories when I was tired of playing, and hold me in her arms at night when I was undressed, and sing to me with her soft, low, musical voice, till I would drop away to sleep, so sweet and sound, that I never woke from it till morning; when I would wonder so much how I could get out of my mother's arms into my trundle-bed without knowing it!

So you see I had everything that a little girl could want, but I was never quite satisfied, for the thing that I thought I wanted most I could not get. That was because we lived in a large city, and my mother told me it would be impossible to keep a lamb, for we had not even a little garden for it to play in, and it would die if kept always in the house. And I could not but see the truth of what she said; for in all the stories I had read of little girls who had white lambs, with blue ribbons round their necks, there was always a meadow or garden where the lamb could play, and eat the sweet grass.

Bye and bye we moved away from the large city to a home in the country. A large old-fashioned house, standing in the midst of a broad lawn with a great many trees upon it, was our home. All around the house were wide cornfields, and meadows pink with clover; and far as ever your eye could look, the sky seemed bounded by pine-woods. Now, I thought I should have a lamb very soon—plenty of room for it to play in, plenty of grass and clover to eat, and sweet milk to drink; so I went with my father to many of the farmers around to look for a lamb that would suit my fancy. I was very hard to please in the matter; I wanted my lamb to be milk-white, unspotted and beautiful, and very tame and loving, so that it would come and eat the clover-flowers from my hand. I had read about all this you know, and expected to find it, and I was extremely disappointed when I saw only flocks of dirty little things, so shy that they ran bleating over the fields if I attempted to go near them, and their fleeces so soiled that they looked brown instead of "milk-white!" After going to a great many places in search of a lamb, I gave it up at last in disgust, determined never to wish for one again.

One afternoon in the autumn, when Kitty and Johnnie and I were walking in the pine-woods, gathering scarlet cardinals and eating the wild grapes that grew by the branches, we saw, in a field beyond the woods, a great blaze of light shoot up into the air; then another and another great blaze went up through clouds of black smoke; and when we ran to see what it was, we found that a man was setting fire to great piles of dried pine-bushes, which had been cut down in the spring, suffered to lie drying all through the summer, and now were being burnt that the field might be ploughed up. We knew the man very well, so we climbed over the fence, and ran to play "burning the brush" ourselves: we gathered up little heaps of bushes, and made torches of pieces of light wood, and amused ourselves a long time trying to make "high blazes." I got tired of it bye and bye, and went wandering by myself down the field to look for wild grapes; stopping by a hedge to pick a cluster of white bindweed, I heard a plaintive little cry like the short bleat of a lamb, very close to me; and looking beyond the hedge I saw a little white lamb lying down in a furrow of the ploughed ground.

With an exclamation of surprise and delight, I went towards the little creature, very cautiously for fear of frightening it; but there was no need, for it lay quite still, not offering to move; to my great delight it suffered me to take it up, and for the first time in my life I held a lamb in my arms, a milk-white lamb this was too, fair and clean and pure as could be. I was greatly delighted, but I wondered what could be the reason that it did not move. I stood it on its feet, it staggered a step or two and fell down again; then I saw that it was very young, and had no strength yet, and I thought the mother must be near; so I looked around for it, and sure enough at a little distance there was the mother, quietly cropping the grass, while another young lamb, bright and frolicksome enough, was frisking around her. I was very indignant at the indifference the old sheep showed to this poor little thing.

"You naughty, cruel old mother," I said, "you *shall* take care of your child!" and I caught up the little lamb, ran to the mother and laid it down at her feet. Then what do you think she did? Nursed it and caressed it and took care of it, perhaps you will say; but the naughty old sheep did no such thing, she bent her head down and "butted" the poor little lamb till it cried again with pain; then calling the other lamb, trotted off with it with the utmost unconcern to another part of the field. I was so angry I could have cried with passion, but I didn't; I picked up a big stone and flung it at the sheep—it didn't hit her though; then I took the lamb in my arms tenderly and carried it home.

My mother gave me some milk and showed me how to feed my new pet, by putting the mouth of a small bottle filled with milk into its mouth, and letting it suck out. In this way the lamb made quite a nice supper. Then she filled a basket with wool for the lamb's bed, and put it in, and it soon went quietly to sleep. I was perfectly delighted with my pet-lamb; at last I had one that suited me exactly—white and pretty as I could wish, and as gentle and tame as need be. I sat by the basket and watched it sleeping, thinking what nice times I would have with my lamb, how I would make a blue ribbon collar for it, and it should go to school with me like "Lucy's Lamb" that "followed her to school one day," and I would call it Alice for our dear "Cousin Alice" who wrote such lovely stories. When my bed-time came I had the lamb carried to my room, and the basket put down by the side of my bed, so that if it should want anything in the night I could take care of it; and I went to sleep with my hand resting on the handle of the basket to be sure that it was not taken away. Once in the night dreaming of my lamb, I waked up, thinking I heard it cry, bleat! bleat! how plainly it sounded in my ears! Sure enough there stood the little lamb upright in the basket, crying so pitifully it made my heart ache to hear it.

"It must be cold," I said, "poor little darling!" So I took it into my bed with me, wrapped my arms around it, and let it nestle into my bosom, but that was a strange place for it, and it cried more and more plaintively. I tried to soothe it with gentle words, I sheltered it in my bosom, I fondled it with tenderest caresses—still it cried on, bleat! bleat! bleat! Then I laid it back in the basket, and covered it warmly with the wool; and at last it hushed crying, and I fell asleep again. I did not wake any more till in the morning my little brother Johnnie ran into my room to see the lamb. I leaned over the bed, and saw it lying just as I had left it, so I said, "Take care, Johnnie, she's asleep; don't wake her."

"I don't believe she is asleep—I can't see her breathe, Mary," said Johnnie anxiously, throwing off the wool as he spoke, and then lifting up the lamb's head, alas! it dropped heavily, lifelessly—the lamb was dead! I burst into bitter crying—it was a great grief, the loss of my first and last pet-lamb. I have had many a deeper, wilder sorrow since then, but of all childish griefs that was the greatest.

—*The Schoolfellow.*

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GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
} All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1b–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.,) New York.
Alfred Munroe, }
Wm. D. Abbatt. } Jan 1b–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrription. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
• Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

• Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl–p JOHN HECKER, Proprietor.

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